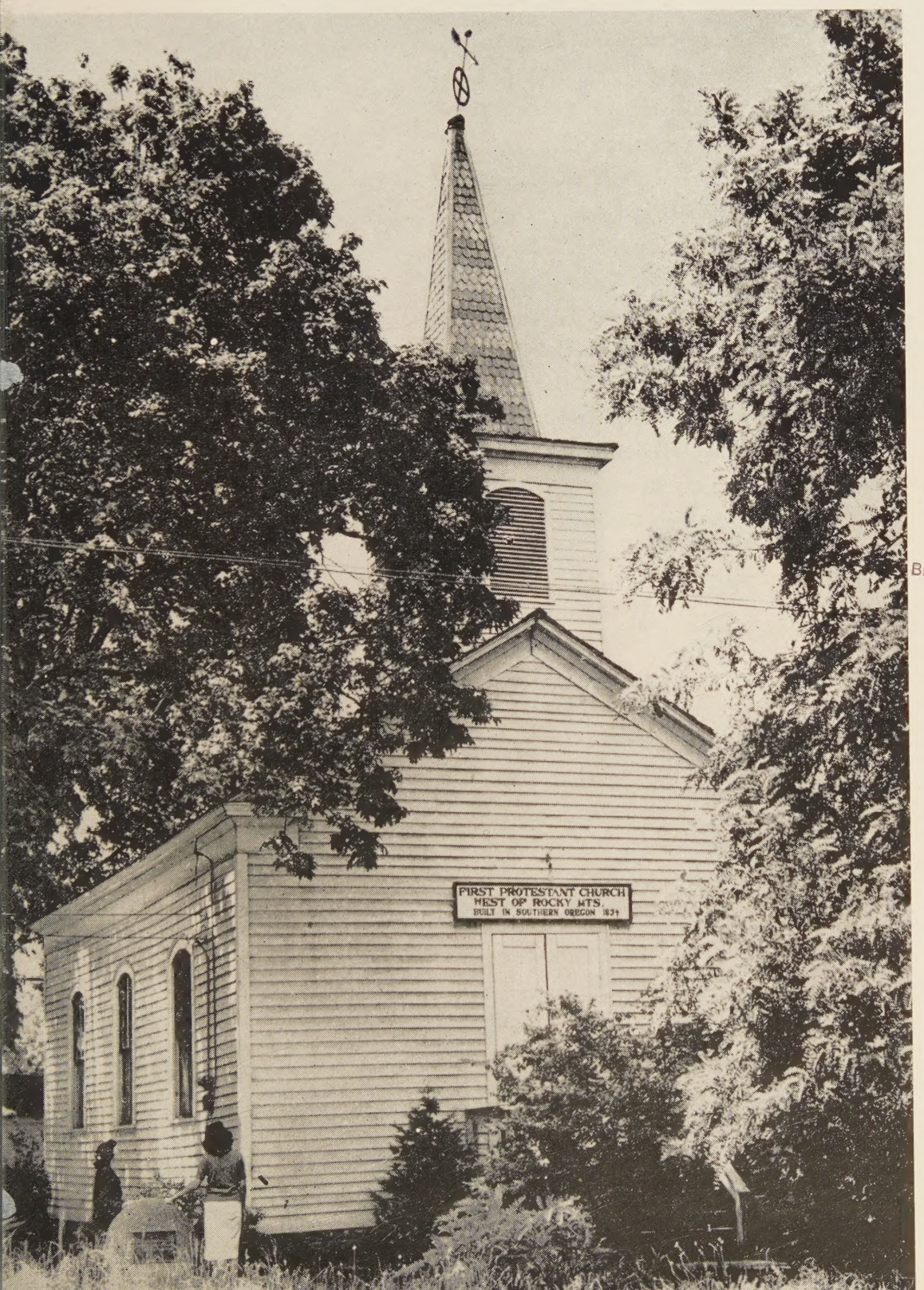
WORLD CALL



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Christ Is Our Hope, Evanston Story *I*

JAMES L. MERRELL

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That "Luxurious" Missionary Life

ROLAND E. WOLSELEY

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OCTOBER
1954

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Price 20 Cents

October, 1954

Vol. 36 No. 9

WORLD CALL

International Magazine for Disciples of Christ

The Cover

According to Myrtle P. Lee, Curator of the Jacksonville Museum of the Southern Oregon Historial Society, the sign on the church which appears on our cover should read, "The Oldest Protestant Church West of the Rocky Mountains still standing and in use." This church was founded by the Methodists in 1853 and was completed in 1854. Businessmen of Jacksonville purchased the church in 1936 and restored it. Church services may be held in the building by securing permission from the City Council. Our photograph is from Religious News Service.

The fact that the missionary who started this church in 1853 was afterward an Oregon Representative in Congress illustrates the close association of religion with the building of the great Northwest. The health of the nation depends upon the vitality of the church.

Hidden Answers

1. What does Christian stewardship do?
2. Who is Dr. Ida S. Scudder?
3. How can churches serve military personnel?
4. How do city health authorities and MCI work together?
5. What are audio-visual services?
6. List the retiring missionaries.

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WATCH THE EXPIRATION DATE ON YOUR MAGAZINE LABEL. To avoid missing an issue, renew two months in advance.

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Alamo Heights Christian Church, San Antonio, Texas

A HOUSE AND LOT *That are different*

- The house is serving as the parsonage for newly-organized Alamo Heights Christian Church of San Antonio, Texas. Gerald W. Miller is pastor.
- The vacant lot (200 foot frontage on a principal thoroughfare) will be the site of a church building soon to be erected.
- The new church will be located directly across the street from a large community shopping center.
- The undertaking is a project of the Christian Churches of San Antonio working through the Joint Board of Christian Churches of Bexar County, Texas.

The purchase of these valuable properties was made possible—in part—by

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Global Highlights

News of the World Through the Eyes of the Church

President Urges Increase In Refugee Assurances

WASHINGTON, D. C. (RNS).—President Eisenhower has urged American religious and voluntary agencies to increase the number of assurances they are filing to assist in resettling refugees under the Refugee Relief Act of 1953.

The President, in a statement released by the White House on the first anniversary of the Act, noted that only 8,000 visas out of a potential 214,000 have thus far been issued. He said also that only 14,000 assurances out of 190,000 needed have thus far been filed. Speaking of the refugees who are looking for new homes, President Eisenhower said, "These are men and women of the same character and integrity as our ancestors who, generation upon generation, have come to America to find peace and work, to build for themselves new homes in freedom."

Clergymen Eligible for Social Security on Voluntary Basis

WASHINGTON, D. C. (RNS).—Clergymen will be eligible for social security benefits next Jan. 1 for the first time since the federal system was set up in 1936.

Under the final version of a bill passed by Congress to extend coverage to an additional 10,000,000 persons, ministers and priests become eligible as self-employed persons. Participation will be voluntary.

The measure also offers coverage to foreign missionaries, Christian Science practitioners and members of religious orders who do not take a vow of poverty.

Christianity Not a Foreign Religion, Nehru Asserts

NEW DELHI. (RNS).—Christianity is not a foreign religion but as Indian as any other, Prime Minister Pandit Jawaharlal Nehru told the Council of States during a debate on Goa and other Portuguese possessions in India.

India's demand for the return of the possessions situated on the west coast has been resisted by Portugal, which colonized them in the 16th century.

Goa, focal point of the dispute, houses one of the major shrines in Christendom—the tomb of St. Francis Xavier, "Apostle of the Indies," who landed there in 1542 and died ten years later off the coast of China. The fate of this shrine has caused much apprehension in Portugal.

Mr. Nehru said that Christianity "had come to India long before it went to Portugal."

McLain Named President Of University at Cairo

PHILADELPHIA. — Raymond F. McLain, since 1951 general director of the Commission on Christian Higher Education of the National Council of Churches, has been appointed president of The American University at Cairo, Egypt. He will take up his duties on Jan. 1, 1955.

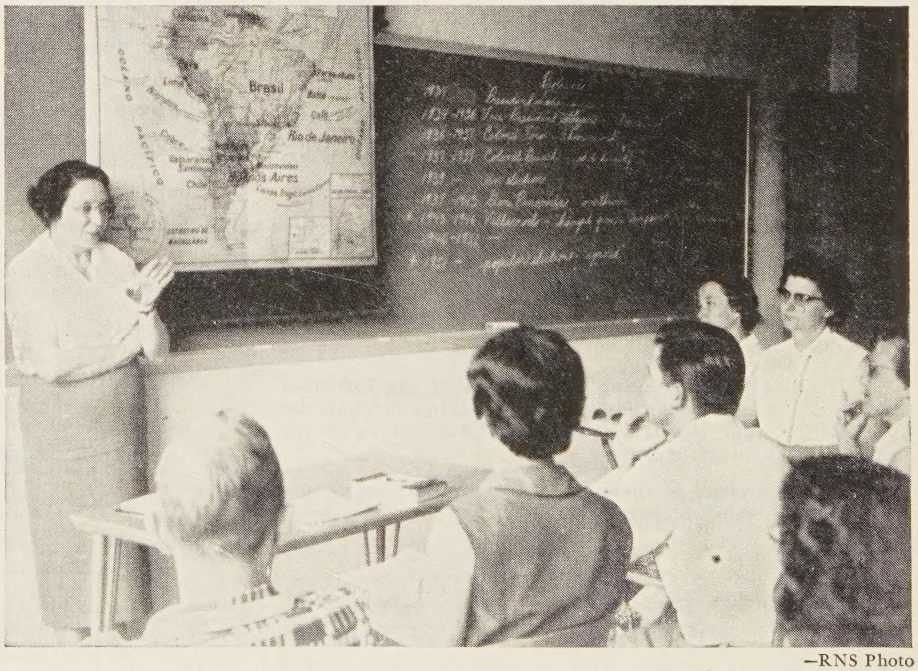
Dr. McLain served as president of Transylvania College, Lexington, Ky., from 1939 to 1951. He was president of Eureka College, Eureka, Ill., from 1936 to 1939. Previously he had served as director of religious education of the Ohio Christian Missionary Society and also as a lecturer at Hiram College.

The American University at Cairo was founded in 1920 to provide higher education to the young people of the Middle East. Its student body of 850 is made up of 28 nationalities.

U.S. Senate Backs Aid To Slain Pastor's Family

WASHINGTON, D. C. — The U. S. Government appears about to make restitution to the family of the Reverend Pang Hwa, Korean Presbyterian pastor who was brutally slain by U. S. soldiers in late 1952. See p. 18 WORLD CALL, March, 1953. The Senate has passed the Bridges bill which awards $10,000 indemnity to Mrs. Pang and four surviving children. The bill now goes before the House, which is expected to take

Miss Lozada Teaches at Training Conference



—RNS Photo

The Rev. Jorgelina Lozada, in charge of women's work among Disciples of Christ in Argentina, is shown teaching a Latin American Area study class at a six-weeks Missionary Training Conference held at Allegheny College at Meadville, Pa. Miss Lozada is also director of religious education for the Confederation of Evangelical Churches in Argentina. More than 110 new missionaries from a dozen American communions attended the conference, which was sponsored by the Division of Foreign Missions of the National Council of Churches. The missionaries will serve in churches, schools, hospitals and refugee camps in 27 countries of Asia, Africa and Latin America.

Special Days

Oct. 3	World-wide Communion Sunday
Oct. 10	Begin Week of the Ministry Men and Missions Day
Oct. 17	Laymen's Sunday
Oct. 24	World Order Sunday
Oct. 25-31	1954 Assembly of the International Convention of Disciples of Christ, Miami, Florida
Oct. 31	Reformation Sunday

favorable action, and then to the President for his signature.

Full enactment of the measure will conclude protracted efforts by church groups in the U. S. to make some amends for the unprovoked slaying.

Meanwhile interim care has been given the family through a $5,500 fund raised by G. I. contributions and administered by the National Council's Church World Service, through the Christian Children's fund, and the Presbyterian Mission in Korea.

New Tax Law Benefits Religious Groups

WASHINGTON, D. C. (RNS).—Important provisions affecting religious and charitable groups are included in the new tax bill which President Eisenhower has signed into law.

The new law raises from 20 to 30 per cent the amount a taxpayer may deduct from his income by reason of charitable contributions. However, it provides that the additional 10 per cent must be limited to gifts to "a church, a convention or association of churches, or a regularly established educational institution; or a hospital."

Churches Send 3½ Million Pounds of Food Overseas

NEW YORK. — More than 178,000 pounds of seed corn, 270,000 pounds of rice and 900 pounds of vitamin pills were among the total of more than three and a half million pounds of food gifts sent overseas by American churches last year to the needy. The contributions given through CROP—the Christian Rural Overseas Program, an interdenominational agency of Church World Service—had a total value of $839,338. These figures represent "a substantial increase over the past three years," according to CROP's annual report issued recently.

Goods contributed also included 17 million pounds of government surplus dried milk, butter and cheese for which CROP also paid all inland freight, at a cost of more than $82,000.

Most of the food went to distressed areas in Europe and Asia and was also used for emergency relief among victims of floods in Holland, England, India, Japan and Italy and of the Pusan and Hongkong fires and the Greek earthquakes.

—RNS Photo

Above, Elmer W. Galt, representative of Church World Service in Hong Kong, supervises the delivery of powdered milk from the United States to the Community Welfare Center there. The milk was a gift of the American government from surplus stocks. A total of 180 tons of powdered milk was distributed by Church World Service to 60 cooperating welfare centers in the area. In addition, CWS distributed large quantities of clothing, medicine and household goods to destitute families in Hong Kong.

Pocket-size Books Prepared For Use of Newly Literate

NEW YORK.—The use of pocket-size books is becoming more general in the preparation of easy reading materials for the newly literate, according to reports presented at a meeting sponsored by the Committee on World Literacy and Christian Literature of the National Council of Churches here recently.

Pocket-size first readers are being made available to peasants in Egypt so that they may practice at every free moment.

A joint U.S.-British project is under way for publishing authoritative but simply written books on Christianity for use by pastors and missionaries overseas. These also will be in pocket-size editions. The first two books, ready in October, are *The Christian's God,* by Rt. Rev. Stephen Neill, and a revised edition of the late Bishop V. S. Azariah's *Christian Giving.*

California Youth Caravan Tours Southern States

MONTEREY PARK, CALIF.—Twenty-three young people of the Christian Youth Fellowship of Southern California Christian churches took a twenty-three day educational and missionary visit through the southern states in August and early September to attend the national planning commission in Bethany Hills, Tenn., and to participate in a work project in Hazel Green, Ky.

This "Dixie Caravan" also visited home missions institutions of the Disciples of Christ located in Texas and Kentucky, and national offices in Indianapolis and St. Louis.

Mr. and Mrs. Howard E. Fowler of Monterey Park accompanied the young people as sponsors. Mr. Fowler is the pastor of Bella Vista Christian Church.

Church Membership Rises To Nearly 95 Millions

NEW YORK. (RNS).—More Americans are church members than ever before, the National Council of Churches reported here.

Church membership climbed to a record 94,842,845 in 1953, exactly 2,565,716 above the previous year.

Furthermore, church giving is at an all-time high, construction has expanded eight-fold since 1940, and

the United States now has more churches, more clergymen and more Sunday school members than at any previous period in its history.

The figures are from the Yearbook of American Churches for 1955, published by the National Council on Sept. 15.

Dr. Mackay Heads World Presbyterian Alliance

PRINCETON, N. J. (RNS). — Dr. John A. Mackay, president of Princeton Theological Seminary, was elected president of the World Presbyterian Alliance by delegates to its 17th General Council here.

Dr. Mackay, former moderator of the Presbyterian Church in the U.S.A., who was named for a five-year term, succeeds Edward J. Hagen of Edinburgh, Scotland.

Dr. Joseph L. Hromadka of Prague, Czech theologian, was named vice-president for Europe.

New Tax Bill Provides Clergy Rental Allowance

WASHINGTON, D. C. (RNS). — Clergymen who are not provided with a residence or living quarters by the church group they serve will now be able to deduct the cost of such housing from their income tax, according to one of the provisions in the new tax bill signed into law by President Eisenhower.

Ministers who provide their own housing will be permitted to deduct the actual cost of it, whether they rent, build or buy their own homes. But if the housing allowance given them by their church exceeds the actual cost of the quarters, they will be obliged to pay a tax on the difference.

South Africa Denies Visas To Protestant Study Group

PRETORIA, SOUTH AFRICA. (RNS).— A group of 14 United States Protestant clergymen and laymen touring Africa on an independent study mission were denied visas to enter the Union of South Africa.

Dr. Emory Ross of New York, leader of the group which was in Southern Rhodesia, was permitted to enter South Africa on his personal application to deliver scheduled addresses at Johannesburg and Capetown under the auspices of the South African Institute of Race Relations. Dr. Ross is former secretary for Africa of the (U. S. A.) National Council of Churches' Division of Foreign Missions.

The Interior Ministry said the visa application for the group as a whole was rejected because it contained "insufficient data." It was stressed, in view of the fact that two of the touring group are Negroes, that the Union of South Africa does not exclude foreign Negroes as a matter of policy.

North India Churches Announce Union Plan

INDIA.—A plan for the union of five church groups in northern India and Pakistan, under discussion for 25 years, was completed by the negotiating committee and sent to the governing bodies of the communions involved. The churches are the United Church of Northern India; the Church of India, Pakistan, Burma and Ceylon (Anglican); the Methodist Church in Southern Asia; the British and Australian Methodist Missionary Societies, and the Baptist church.

The new plan, which owes much to the scheme resulting in the formation of the Church of South India in 1947, avoids "over-elaboration of detail" and leaves "a great deal" to be worked out after the merger and while the participating groups are growing together.

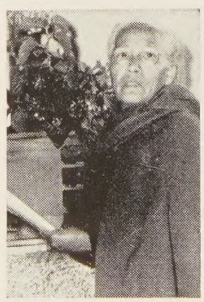
Beneath the Spire

VIRGIL INGLE, 44, dairy farmer of Dover, Okla., is an elder and board chairman of the Christian church there . . . also president of the Friendship Class of adults and formerly served as deacon and Sunday school superintendent . . . born near Dover and educated in local schools, he and his wife, formerly Goldie Burns—a Sunday school teacher—have four children: Tom, in U. S. Navy, Nancy, David, and Ethel—a respected family with ideal Christian home life . . . Virgil owns his small farm with irrigation well; he also works as a carpenter . . . hobbies are woodworking and drawing; reads church and farm press, plus newspapers.

Mr. Ingle

* * *

SENORITA MARIA LUISA GARCIA is a faithful Mexican church worker . . . formerly minister and evangelist at Los Nogales, where the congregation became temporarily self-supporting, and at Ciudad Garcia . . . later became general secretary of women's work for the Mexican Mission of *Discipulos de Christo* . . . her untiring efforts led to the formation of the women's groups into a local union and their affiliation with the National Union of Evangelical Women's Societies . . . aids daily vacation Bible schools, too . . . reared in home of Miss Clara Case, former missionary, at Monterrey, Srta. Garcia became nurse and companion and aided community and Sunday mission work . . . afterwards, *Luisita*—a term of affection—went to the Methodist Deaconess School, Mexico City, where she was encouraged and supported by a Del Rio, Tex., Sunday school class . . . her hobby is walking.



Srta. Garcia

* * *

JOHN GORDON HOOTEN, 24, pastor of First Christian Church, Dublin, Ga., received the graduate B. D. degree from The College of the Bible, Lexington, Ky., last June . . . born in Asheville, N. C., he attended Belmont Abbey Preparatory School, Belmont, N. C., and received the A. B. degree in religion from Texas Christian University in 1950 . . . Kentucky student pastorates were with rural churches: Fairview near Bradford, Bracken County, and Somerset near Mt. Sterling, Montgomery County . . . ordained, with his older brother, James Lane Hooten, in Peachtree Christian Church, Atlanta, Ga., Aug. 23, 1953 . . . the son of Mr. and Mrs. J. H. Hooten, Atlanta, he was married to Miss Jo Ann Boots, of Lexington, in 1951; their son, John Gordon, Jr., was born Oct. 30, 1953.

Mr. Hooten

—BELL RINGER

WORLD CALL

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The Search for Unity

CHRISTIANS all over the world are moving forward in the consideration of plans for organic church union. Reports of progress have come recently from India and from New Zealand.

In northern India and Pakistan a plan for uniting five church groups has been under discussion for a period of twenty-five years. Only in June did the Negotiating Committee feel justified in sending the plan to the churches for their consideration.

The churches considering the plan are the United Church of Northern India; the Church of India, Burma and Ceylon (Episcopal); the Methodist Church in Southern Asia; the British and Australian Methodist missionary societies; and the Baptist Church.

The authors of the North India plan acknowledge great indebtedness to the experience of the Church of South India which came into being in 1947. It is worthy of note that the Lutherans in southern India have recently taken steps to consider the possibility of their participation in the Church of South India. There is no united church in the central section of India where Disciples of Christ work. However, Christians there as in other parts of this vast country are increasingly aware of the folly and futility of carrying on the work of the church as little divided denominational groups. Especially, in view of the fact that even if they were one body they would still constitute less than two per cent of the population of India. No wonder Indian Christians joined with others from the younger churches at the Madras Conference as far back as 1938 in saying that *"cooperation . . . is not enough. . . . Visible and organic union must be our goal. Such a union alone will remove the evils arising out of our divisions."*

THE New Zealand development came when Congregationalists, Methodists and Presbyterians invited the six other members of the National Council of Churches to take part in preliminary discussions looking to possible union. The six bodies to whom the invitation went are the Church of England, the Baptists, the Churches of Christ (Disciples), the Salvation Army, the Society of Friends, and the Greek Orthodox Church.

The June 20 issue of the *New Zealand Christian,* organ of the Churches of Christ edited by A. L. Haddon, tells of this invitation and comments upon it. It suggests that there are three ways in which New Zealand churchmen may approach any such discussions. From this we quote the following:

"1. We may insist that all accept our views. If each church does this, negotiating would simply be a waste of time.

"2. We may agree to differ while at the same time uniting for the sake of the gospel. In this case some differences of interpretation would exist side by side in the united church along with many agreements. Such a condition would seem to some to be a weakness. The question is whether it would be as great a weakness and hindrance as is the present divided state of the church. We should not forget that the matters which divide us are not as clearly insisted upon in the New Testament as the unity which at present we discard in favor of more debatable duties. Our present state of disunion forces us to consider our differences from our separate viewpoints. If they were to be approached from within a united body, is it not possible that a way to resolve them and reach harmony would be found more readily?

"3. We may enter into negotiations not to enforce our own way or to accept the way of others, but together to seek anew the way of God for us all. Beyond our separateness stands the divine will for a united body. It is for us to declare and find a way to express the unity that God gives us in Christ.

"In facing the world's needs, how many of us are growing beyond the experiences of a divided Christendom to encounter the whole Christ? Can we throw off the domination of historic differences, scorn compromise and give ourselves wholly to the essentials of faith and the mission which the one Lord has given to the whole church for the sake of the world?"

THESE comments express the spirit in which Christians everywhere must approach any union project. And it is high time that Christians everywhere should concern themselves in doing something about what Peter Ainslie called "the scandal of Christianity" —a divided church. The world needs a united church.

Part One of the Evanston Story—163 Churches from 48 lands declare together that

Christ Is Our Hope

By JAMES L. MERRELL

CHRISTIAN leaders from 163 communions in 48 nations gathered in Evanston, Illinois, this past August to proclaim their faith in Christ as the hope of a confused and divided world. These representatives of 170 million Protestant and Orthodox Christians met for seventeen days on the lakeside campus of Northwestern University for fellowship and deliberation at the Second Assembly of the World Council of Churches.

When the World Council was formed officially at Amsterdam in 1948, the delegates there declared with one voice, "We intend to stay together," but not until the Second Assembly was the full significance of that statement seen.

In the years between the two great meetings, parts of the world had been torn by war and disturbed by political conflict. Christian communities had passed through trial and isolation. Serious theological differences had been debated but not resolved. It was a time of testing for the ecumenical—universal church—movement, the young World Council and the bold promise of Christians that they would "stay together."

Ties of Brotherhood Strong

On the opening day of the Second Assembly—August 15—there was no doubt that ties among Christian people were stronger than the forces which separated nations and their peoples. Into Evanston's historic First Methodist Church for the opening worship service marched delegates from "free" nations and "iron curtain" nations; from "low" Protestant evangelical churches and "high" Anglican churches; from old communions with proud traditions and younger churches born of the missionary movements of the nineteenth and twentieth centuries.

As some 570 delegates processed together to the strains of Luther's Reformation hymn, "A Mighty Fortress Is Our God," only nine member groups were not represented. Various factors prevented the participation of representatives of four bodies in China, three in Rumania and two in Poland.

Inside the church Methodist Bishop G. Bromley Oxnam, one of the five presidents of the World Council, put the spirit of this colorful procession into words. Addressing these representatives of the ecumenical church he said:

"Six years have passed since we constituted a 'fellowship of churches which accept our Lord Jesus Christ as God and Saviour.' Within that fellowship we have worshiped, witnessed and worked together. . . . We have learned how to study, to speak, to stand and to serve together. In humility but with firm resolve, we declare in Evanston as we did at Amsterdam, *'We intend to stay together.'* "

It was the theme of Christian hope that occupied the thinking of delegates and visitors in the succeeding days of the Assembly. This theme was central throughout the formal Assembly sessions and worship services as well as the smaller group meetings where delegates faced one another with frankness and exchanged problems and convictions. The delegates displayed their intense interest and their determination as they sought Christian answers to the questions their people were asking.

To be sure, the Second Assembly provided a colorful "show" for visitors and newspapermen. It was also an important but routine business meeting for those who would shape the policies of the World Council for the next five years. But above that, the Assembly was marked by a determined, urgent searching after the truth which delegates believed was being revealed by God to the churches and to Christian people.

W. A. Visser 't Hooft, general secretary of the World Council, told the Assembly participants at the first plenary session on August 16 that all had come to Evanston "as men and women who are themselves bewildered, who have no ready-made solutions in our pockets, who disagree over many things." He said that they had no other distinction except that they were there "in the name of a Lord who is constantly gathering his people together and who uses them to proclaim his word. And so we may confidently expect that in a real measure our divisions will be transcended, and that beyond and above the loud voices of this world we will hear together the eternal Word of God."

Drew Closer Together

The delegates to the Second Assembly did not reach complete agreement on their answers to basic issues. But in these seventeen days of meeting together in the spirit of unity they came to know one another better, and they were able to formulate messages which reflected their common concern with the total life and task of the church.

The "main theme" of Christian hope brought an immediate clash of views when the Assembly opened, but the issues were resolved as being merely matters of emphasis. As had been expected, many European theologians—some who had watched their homes being destroyed by bombs—spoke of the final triumph of Christ as being the Christian hope. Against this view of the "second coming" of Christ there stood the opposing view that men may have real hope in the present world.

German theologian Edmund Schlink, an outspoken proponent of the former theory, admitted that he was concerned only with emphasizing the importance of a deeper trust in God. Men should not come to rely so completely on their own hands, he said.

There were many reporters from secular publications among the 600 press representatives who came to Evanston who expected to confine their reporting to the more spectacular and colorful aspects of Assembly activity. Many expected the proclamations of Christian hope to be theological statements understandable only to trained churchmen. Instead, the press representatives found that speeches and statements hit at the heart of current issues. Some 100,000 words a day were being filed by newspapermen from Evanston.

Speaking of segregation of peoples by color, Benjamin Mays of Atlanta, Georgia, told an appreciative audience: " . . . We seldom recognize what discrimination does to the person who practices it. It scars not only the soul of the segregated but the soul of the segregator as well. . . . Segregation based on color or race makes it impossible for the Christian of color to qualify; for one cannot change his color and he cannot change his race. And this restriction is tantamount to penalizing one for being what God made him and tantamount to saying to God, "You made a mistake, God, when you made peoples of different races and colors."

The question of racial inequality was only one of the major world issues discussed in such realistic terms at the Second Assembly. Those attending plenary sessions heard O. Frederick Nolde of the Commission of the Churches on International Affairs state that coexistence is the only alternative to global conflict. It was not to be a coexistence that tolerated aggression, he emphasized, but "peaceful competition with a sincere commitment to growing cooperation." At another session D. T. Niles of Ceylon called upon the churches to look upon evangelism not as a duty or obligation but as a work of love. The lack of expectant love has been the primary cause of evangelistic failure, he stated.

These three speeches were delivered during three of the 26 plenary sessions held in McGaw Hall, a spacious structure completed in time for the Second Assembly. These sessions, along with the morning and evening prayer services, were formal occasions of the Assembly. In McGaw Hall, seated at long rows of tables, delegates listened to speeches on the central themes of church unity, evangelism, social questions, intergroup relations, international affairs, and the laity. Here also they heard formal reports and acted upon them, and witnessed a dramatic documentary depicting the work of the World Council in interchurch aid and service to refugees.

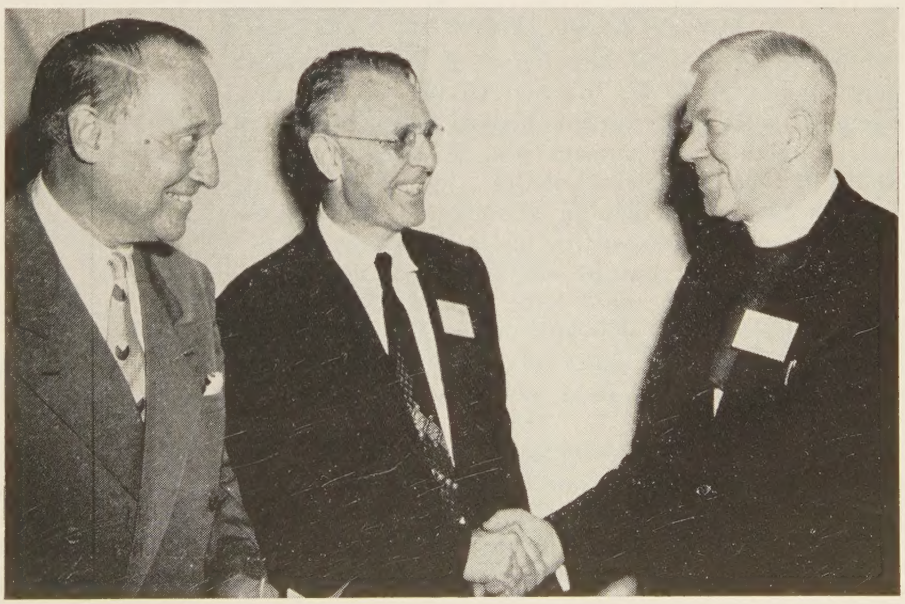
In the front of the hall was a platform backed by a blue draping emblazoned with the emblem of the World Council—the ship *Oikoumene*. Seated above the speakers were the five presidents of the World Council: Pastor Marc Boegner of France, Archbishop Athenagoras of Greece, Bishop Eivind Berggrav of Norway, Bishop G. Bromley Oxnam of the United States, and Dr. Geoffrey Francis Fisher, Archbishop of Canterbury. A sixth president, Miss Sarah Chakko of India, died earlier this year. During some of the sessions John R. Mott, 89-year-old honorary president of the World Council, sat on the platform.

Interest in these plenary sessions was high among visitors, and even though many guests had to listen to some speeches in German—and without the aid of a translation device provided for the official Assembly "family"—few seats were vacant at any session.

During the seventeen days of the Assembly the basic work was done in three areas—in group discussions of the main theme of Christian hope leading to a final report, in meetings of Assembly committees on World Council business, and in sections dealing with matters of current importance to the Christian world. Reports of these sessions—some in the form of "messages" to the world—were prepared at the close of the Assembly and sent out to the churches.

Significant among the "extras" of Assembly activity was the series of special convocations for accredited visitors held during the group meetings. Interest in these meetings was so great that notice was issued to delegates advising them not to attend.

(Continued on page 22)



Dr. G. K. A. Bell (right), Bishop of Chichester and new honorary president of the World Council of Churches, greets George Huth of Chicago and Dr. John W. Harms (center), a member of the Disciples of Christ church serving as an executive of the Church Federation of Greater Chicago. This photo was taken at a dinner and reception given for Second Assembly leaders by Chicago churches before the Festival of Faith held in Soldier Field on Sunday night, August 15.

—Photo by Oscar of Chicago

Christian Stewardship Creates Character

Dr. Pierce

By LEE C. PIERCE*

MANY local congregations and churches will mistakenly regard the emphasis on stewardship in the program of Disciples of Christ during the coming year as merely an opportunity to increase current budgets, missionary giving and building funds. Many church boards, finance committees and ministers, too, will use the materials and the stewardship program merely as a tool to pry a little more money from the pocketbook of the church member.

If the local church and its leadership is concerned with stewardship at this level only, this year of stewardship emphasis is doomed to failure, for the real point of Christian stewardship is completely missed. Too much energy, time and talent has been wasted in the past because of the false notion that the stewardship program of the church was merely the program of financing the church.

Message Has Been Twisted

Too many times the message of Jesus concerning stewardship has been twisted to serve a financial end, and too little has been said about the real intent of Jesus when he spoke of man and his relationship to his possessions. Jesus was not particularly interested in raising the temple budget, nor in the creation of a building fund, nor even in increasing the missionary giving, and yet he spoke more often about the material possessions of man than about any other subject. More of the parables told by Jesus have the stewardship theme than any other.

Love of Wealth Destructive

Jesus recognized the importance of a man's possessions in relation to his spiritual vitality, and he was intensely concerned with his mission to create within each individual a character and personality which would be worthy of a child of God. Jesus was a realist as he faced the fact that the abundant life he had to offer to man was destroyed by the love of material possessions. All about him he saw men, good men, start out to live as God would have them live, and then fail because the love of wealth destroyed the good beginning. He saw the riches of this world destroy the characters of men, and Jesus was concerned with character.

Jesus was intent on saving man, and his church today must have this same concern. Here is the real objective in the program of Christian stewardship—to save man. The church that mistakes the program of Christian stewardship as a mere device for raising money has missed the real point of the Christian message.

Jesus commanded the disciples to "go teach them all things whatsoever I have commanded you." This is still the task of the church, the church in your town and mine. The product of this task when well done is character—Christian character. Indeed, the product of the Christian church, when it is Christian, is character, and the demand for this product is at its greatest today. Only character, Christian character demonstrated in the lives of men and nations today, can save us from the confusion and chaos that now mark the life of our world.

Need for Christian Character

The moral and ethical breakdown we witness on every hand is in reality the underscoring of the need for character based on Christian truths and values. And the church today must present its message of Christian stewardship vigorously, for this is the truth that can change man. All of the materials created in Disciples of Christ headquarters will be of little use and value until the local church realizes its real mission and purpose. That mission is to produce character—Christian character in the lives of men and women.

The local church will not produce Christian character if it teaches its members the art of stinginess. But many churches will set such miserably low goals in stewardship that they will only challenge their members to be miserly. The programs of many local churches actually encourage the practice of selfishness. These programs are too often directed only toward the comforts and ease of the members of the local church who then are satisfied to enjoy the beauty of their new building and let the rest of the world go hungry for the word of truth.

Challenged to Be Comfortable

We shudder many times to read the words of Jesus as he portrayed the trials and hardships of discipleship, knowing that few present-day disciples have ever known such a challenge to sacrificial living. Most of the time we are challenged to be nice and comfortable in our churches and that is all.

The local church will not produce Christian character if it promotes schemes of money-raising and pawns such ventures off on its members as Christian steward-

(*Continued on page* 20)

*Dr. Pierce has recently become minister of First Christian Church, Tyler, Texas, following a notable ministry at First Church, Jackson, Mississippi.

That "Luxurious" Missionary Life

By ROLAND E. WOLSELEY*

MISSIONARIES, for many years beset by such headaches as having to put up with inadequate living conditions, insufficient support, and opposition from governments and other religions, now have to contend with certain fellow Christians who accuse them of living too luxuriously.

As a layman who during 14 months' residence in India in 1952-53 had ample opportunity to come to know many missionaries from that nation and other parts of Asia, I want to say a word in their behalf. My comments may apply only to India, but time spent in Cuba and Mexico and knowledge of what happens to former students now missionaries make me think missionaries to India are no exception.

Let us first examine the source of the charges. Criticism has been appearing for several years in the American religious press. Similar adverse remarks are verbalized constantly the world over by two groups of Christians: (a) Young, new missionaries fresh from comfortable American college and seminary dormitories or homes. Their imaginations have been captured by the second group. (b) Old-timers sincerely convinced that missionaries must take vows of poverty and lose themselves in the lives of the people they serve.

The youngsters cool off once they have to put up with realities. The oldsters have seen a truth, are to be respected for their honesty, but need to be reminded that what they demand is quixotic and impossible in our modern times except for a few individuals who somehow can ignore the rule of nature that both body and mind can stand just so much hardship and abuse.

An American minister-traveler on a hurried trip through India stopped over for a day or so at a mission station there. He returned to write for a church paper with considerable assurance on many aspects of life in this vast land which more seasoned visitors have left with feelings of perplexity, or at least of some uncertainty.

Missionaries were reported as living in something approaching luxury. They were pictured as the great people living in great houses, relieved of menial tasks by cheap labor provided by the little people of the villages. Acceptance of this way of living was seen as identifying them with repudiated patterns of colonialism and thus as separating them from the people they came to serve.

A little later another religious journal printed an article by a devoted and dedicated American missionary of a quarter of a century's experience in India. This writer assumed that missions are not Christian and was gloomy about the possibilities of their ever becoming so as now motivated.

Christian witness abroad is weak, he said, because missionaries live in the luxurious fashion of the West. He called for a new love of the "simple life" which

*Professor Wolseley, head of the magazine department in the School of Journalism, Syracuse University, was asked to go to India in 1952 to help establish a department of journalism at Hislop Christian College, Nagpur University, which he served as its first head. He is author of *Face to Face with India*, an adult study book for this year.

Missionaries often share their homes with colleagues who may be passing through the area. Many times they will share food and facilities with others who are working with them in order to economize and also to create closer bonds of friendship. Missionary homes must be large enough to be used for a variety of purposes. In the photo at left, Mr. and Mrs. Tom N. Hill, left, eat a simple meal at the home of Dr. Elizabeth Lutz, right, at Hatta, India. All three are Disciples of Christ missionaries. Miss Lutz has recently retired. Children of the neighborhood join in the meal.

—Photo by Don West

would take missionaries into poverty-stricken villages and slums and therefore into closer relationships with the people whom they seek to convert. This writer, too, made mention of servants, costly cars and Western gadgets which he implied were abundant on the mission fields.

This sort of writing and talking does not help American churches get to the heart of present-day problems of foreign missions. Despite what faults American missionary effort may have in India, failure to keep up even the present inadequate giving would be a tragedy that surely neither the minister-traveler nor the devoted missionary desires. Yet such loose accusations are serious charges. The missionary at least shoulders some of the blame himself, if blame there be, but he hides under the usual weasel-wording of "too many of us" because he does not know how many. Nor do I know how many live "luxuriously" or "married to Lady Poverty" but neither am I making accusations.

Makes No Qualifications

The skeptical traveling minister, however, makes no qualifications. Missionaries, he says (not "a few missionaries" or "a small majority," but just plain "missionaries"), are guilty of adopting a pattern of living which he sees as comparable to that of southern plantation owners in the United States.

Let us at once admit that naturally there are some (how many would be anybody's guess) missionaries who lead soft lives, just as there are ministers, senators, and auto mechanics who are selfish. Naturally the ideal way for all, missionaries or no, would be a selfless life. And let us also admit that to seek to impose it on others, even by social pressure of the sort shown in these articles, is less than Christian and certainly impractical, for few missionaries are physically capable of withstanding the rigors of living in undeveloped lands.

It is not that they refuse to try, but the amoeba that gives one dysentery seems unable to distinguish a missionary from an ambassador, and so missionaries are often ill. Some have died, some had to return, some wore themselves out prematurely. All for the work of the Lord, the critics say, and add: so let it be; that is God's judgment.

Doubts Value of Martyr Complex

I doubt very much, however, that God looks kindly on the idea that missionaries should undertake their tasks with an air of martyrdom, unnecessarily and foolishly exposing themselves, and at times curtailing their usefulness.

Would these critics not think it silly for any proportion of the town firemen to be forced to live in substandard conditions, equipped with broken down trucks, and short of water and fuel? Then why is the minister-traveler so concerned about missionary homes with servants? Ideally, servants would be abolished the world around. But practically, let him try living in India without someone doing menial work. Should missionaries be financed to clean shoes and cook? Shining shoes is decent work, but what is the point of sending to India people trained in medicine, education, farming, and linguistics if they are to spend much time in the mechanics of living? Having servants is no sin; mistreating servants or any other person is. We met almost no missionaries who have the condescending, paternalistic attitude toward their helpers that some of our families in the South have toward the Negroes.

In missionary life a man's home is not his castle, as is shown above. Here a home is used for a meeting hall. L. Franklin White, Disciples missionary, stands in the center.

When you consider the conditions under which missionaries must often live in India you can see that it is a matter of having servants and some mission work done or not having servants and doing a minimum of Christian work. We lived or had most of our meals for months at a time with several different missionary families. Usually they had to put up with insufficient and impure water, live in excessive heat and torrential rains that punish Indians and Westerners alike. They lost time but they would have accomplished far less without the help of cooks, bearers, gardeners, and other "servants." Their devotion should need no retelling in this magazine. We saw their human frailities, too, but no person living as most Christians live in U.S. ministerial families has any right to talk sweepingly

Regardless of the Reports from the "Experts," Living Conditions Still Are Primitive, and Great Physical Endurance Is Demanded

about missionaries living in ways comparable to those of wealthy estate owners in this country.

More than most people, our missionary-author and his wife have won the right to make their statements. We came to know and admire them; we used to walk to their ashram at Kodaikanal in South India. They are thorns in the flesh of the few missionaries who incline too much toward luxury. But they set an example it is not reasonable to expect others to do more than approximate. It is not that their standards are too high. It is that few others are constituted as they are. Most of us do not have the physical resilience and resistance they apparently possess.

They have chosen to do their work in their way. We do not all have to work the same way. Dr. Ida S. Scudder, now more than 80, lives on a hill not far from that ashram. This great medical missionary is so well known to India that a letter addressed from America to just "Dr. Ida—India" was delivered. Through her pioneering medical work she has served so well that her labors led to the famous Christian Medical College at Vellore and the hospital and other institutions since connected with it.

Monumental Witness

The thousands of lives saved by the staff of this institution over the years and the many doctors and nurses trained by it are monumental witnesses to the Christian message in India. True, not enough doctors and nurses then go to villages. Missionaries are pointing out the need and urging the village area for service, but there are other factors in this problem.

As for the "costly Western cars"—here and there missionaries have a Chevvy. But as one who rode in many of these "costly cars," mostly English baby models and not American limousines, I concluded that the car, not the witness, was feeble. One never was sure of getting there; something went wrong, had just been repaired, or needed repairing. Should Stanley Jones and Frank Laubach take the time to travel in bullock carts, so as to be more harmonious with the people?

Americans who have doubts about foreign missions as a result of the type of criticism we have been discussing would write bigger checks if they could see certain mission sights. That dilapidated mission school and home near Agra, for instance. The hospital in Nagpur that needs more of everything: doctors, nurses, buildings, supplies; even an ambulance would be a good start. The little one-story building passing for a hospital at a village in the same province: it contained ten metal beds, was badly lighted, not clean, and tended by one nurse. But without sacrificial work by missionaries not even that would be there.

Large Missionary Bungalows

The missionary bungalows sometimes look big and "luxurious." But when you live in them you find the rats, the shrews, the ants, and sometimes the snakes. Their plumbing is the sort that requires you to carry water from outside the house for the big storage barrels in the so-called bathrooms and toilets—if there's any water. The sun heats the air for months at a time at temperatures between 90 and 120 degrees Fahrenheit. Dust rolls through the big doors and insects by the bushel cover food and clothes and lights and walls. The medicine cabinet is stocked, if there is money enough, with enterovioform and quinine and aspirin and other protections against amoebic dysentery, cholera, malaria, and other sicknesses.

You dare not imitate the "mad dogs and Englishmen" who are said by Indians to be the only ones who go out in the midday sun or any other sun without a hat. Roads are in poor condition and hard on the "costly" cars. Missionaries usually travel by train, going second class at best and more often third or "inter." Second class is just lovely. The wash basin soon gets plugged. Coal and dust and silt cover everything. You carry your own bedding, towels, mattress, soap and food. Your slow train often is late. You arrive sleepless, tired, and run down. That's when the mosquitoes get you!

That's the "luxurious" missionary way of life which one may find in India.

When Disciples of Christ missionaries leave their homes they give up many of the luxuries they took for granted. Good drinking water, common for most Americans, is scarce in such a land as India. Missionaries must use ancient dug wells like this one in Pendra Road. Precautions must be taken to ward off typhoid and other diseases.

—Photo by Don West

—RNS Photo

Each week this chaplain visits Air Force servicemen at their dormitory in Toledo.

They Still Serve

By W. S. VAN ARSDALE, JR.*

THEY are still serving, and they still need us. In these hopeful but uneasy days after the fighting has stopped for American soldiers, it is easy to close our minds and hearts to the fact that large numbers of our young people and others still serve and will continue to serve in the armed forces. These persons still constitute one of the mission fields of the churches, and no church that wants to fulfill its total ministry will ignore them.

As the members of the Committee on Military and Veterans Services of Disciples of Christ have traveled about the country and carried on correspondence, they have been disappointed to find that comparatively few churches and interdenominational organizations are doing all they should for service personnel and their families.

Some very significant things, however, are being done or have been done recently by local churches; and the purpose of this article is to mention some of these services in the hope that other churches and groups will be challenged to do likewise.

Here, then, are some steps which are being taken by the local churches in order to aid their own service personnel.

Some ministers prepare youth for what they will experience in military life. One pastor tries to have a conference with every boy before he goes into uniform. He presents him with an inscribed New Testament and urges him to keep in touch with his chaplain. Another minister makes a call on a boy when he knows that he is entering the service. He asks the boy to write and give his address as soon as he gets established.

Some pastors present a small pocket card designating church membership and activities. The serviceman in turn presents the card to his chaplain. These free cards may be obtained from the United Fellowship of Protestants, 122 Maryland Avenue, N. E., Washington, D. C., or from the Committee on Military and Veterans Services, 222 South Downey Avenue, Indianapolis, Indiana.

A number of churches write to their members absent on military duty, and all should. The armed services committee of one church sends monthly personal letters, and the pastor writes typed personal letters to the military personnel. Another minister writes extensive personal letters to the boys, one by one. One minister sent a mimeographed New Year's letter to military personnel away from the local community.

Some churches remember their military personnel with gifts. During the last week of each month a church sends each boy a package containing church bulletins for the month, current church periodicals such as WORLD CALL, the local church newspaper, and programs of local events. The committee of another church includes copies of the sermons. At Christmas one church sends each person in service a package, and at Easter a card.

In another communion, Sunday school classes are encouraged to send the lesson quarterly, church bulletins and personal letters to their absent young servicemen and women.

One church records an entire worship service and sends it to the servicemen. The forwarding address is given to the first, second and so on; in time all the men have heard a service on a record.

Another church recognizes its military personnel in the morning worship. The boys are remembered in the pastor's prayer each Sunday and they know this. Any boys who may be home on furlough and present in the church service receive special mention.

The Church and Its Youth in Military Service, a free pamphlet available from the Committee on Military and Veterans Services, contains other suggestions for keeping in touch with members absent on military duty.

*Mr. Van Arsdale is director of camp and defense community services for the Committee on Military and Veterans Services of Disciples of Christ.

His Dreams Are Coming True

The Prophetic Leadership of Alva W. Taylor Has Been an Important Factor in the Steady Growth and Development of the Rural Church

By EDWARD D. HAMNER*

FORTY years ago a young man of the Disciples of Christ was dreaming dreams. He told his dreams to his contemporaries but to many of them these dreams seemed both extreme and impractical. Few in the communion were willing to follow him. Yet he continued to dream—and to tell his dreams to all who would listen.

The man was Alva W. Taylor, and his dreams were of stronger, healthier churches in town and country. Mr. Taylor was a teacher in the Bible College of Missouri, then a Disciple school, located at Columbia. He saw our rural churches, half of them dying, meeting usually in one-room, boxcar buildings with absentee preachers holding services on one Sunday each month.

But the rural church is growing up. Things are beginning to change. And the prophetic leadership of Alva W. Taylor may be greatly responsible. Many churches have not changed, but others have; and the transformation is gathering momentum.

Buildings Have Improved

Instead of one-room buildings our churches more and more are improving or replacing their buildings. Now the one-room church is rare. Basements have been added or additions built if new structures could not be erected. Rooms for a religious education program, space for recreation, and kitchens to aid in good fellowship have been added. And these better buildings are witnesses of improved church programs.

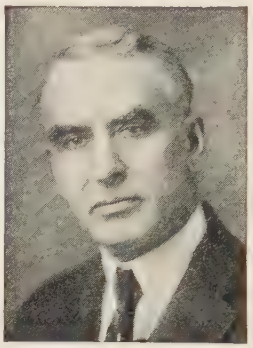
Instead of quarter-time preaching, more and more churches in town and country are seeking for a pastoral ministry. They want a man who will live among them, do the work of a pastor and organize worthy programs in the church and for the community.

Advocated Community Church

Dr. Taylor advocated the community church as a means of solving the problems of crippling competition, inadequate finances and unsatisfactory pastoral service. His idea was rejected by most of his contemporaries (both Disciples of Christ and those of other communions); and not much progress has been made toward the plan of single nondenominational community churches in our rural communities.

Social changes, however, have resulted in the closing of many country neighborhood churches of all denominations. Often these country churches merge with churches in near-by villages. With modern means of transportation, these mergers are logical. One result is that there are many strong churches with worthy programs in the small towns—and the rural people are becoming increasingly aware of the need for better church programs.

*Professor Hamner holds the Lee Semones Chair of the Rural Church, Phillips University, Enid, Oklahoma.



In 1911 Alva W. Taylor (right), then pastor of the Christian church at Eureka, Ill., and later a professor in the Bible College of Missouri, was appointed volunteer secretary of the newly formed Commission on Social Service of the American Christian Missionary Society. In 1919 the Commission merged with the American Temperance Board to become the Board of Temperance and Social Welfare, and Dr. Taylor served as secretary of the board until 1928 when he resigned to accept a professorship in Vanderbilt University. He retained, however, a third-time relationship with the Board until March, 1932.

Many of our town and country churches are developing strong programs. Well-ordered worship services are found in many churches. Effective organization—such as the use of the functional plan—is increasing. Programs for men and better programs for women are common. Recreation is provided in many cases and its importance is increasingly realized. More churches are developing programs of community outreach and are cooperating with other rural agencies. Some have social programs that would delight Dr. Taylor.

His alternatives—if a community church was not acceptable—were the Federated Church and the Larger Parish Plan—or any means whereby sectarian competition could be done away with and a pastoral ministry provided with a church program of community service.

The Pastoral Unity Plan is being used in a good many cases. It was preceded by Dr. Taylor's unsuccessful efforts along similar lines in Boone County, Missouri. Stronger churches, more able to have pastors, are common today—and slowly the situation is improving.

Evangelistic Techniques Improve

Dr. Taylor advocated a better means of evangelism than the annual revival, and he especially urged evangelism through the Sunday schools. As the older type of revival proves inadequate in the modern rural community, many rural churches are now using the Church Life Revival or some form of visitation evangelism. Some of the churches served by Phillips University students are consistently having additions at regular services, due to a constructive year-round program of evangelism, rather than a few additions (usually) by the annual "shot-in-the-arm" revival evangelism.

The part-time Sunday school has given way very largely to a year-round program of Christian educa-

tion, with, in many cases, well-equipped class rooms, separate children's departments and graded lessons for children. The adult Sunday school programs have not improved as much as the children's programs.

Initiated Training Program

Another dream was of a ministry trained for rural work. Although Dr. Taylor initiated such a program of training, only one man completed the course and he left the ministry to enter other work. But now several of our colleges and seminaries have splendid programs for the training of men for a real rural ministry. Some have full-time professors teaching specialized courses, while others are developing programs or providing at least some measure of special rural training. A number of our schools have short-term in-service training programs for those who are in rural pastorates.

Finances have improved to the extent that many churches once counted as quarter time or half time now have full-time ministers or student ministers coming every week for one to three days of service. Inflation has been partly responsible but better stewardship, and improved methods, including the use of the Lord's Acre (or Lord's Portion) Plan, have been widely effective. Giving for missions has shown great improvement, too.

Major Source of Leadership

Rural churches forty years ago were a major source of members and leadership, including ministerial leadership, for the urban churches. This is still true and recent study has indicated that our rural churches today furnish more than their proportion of men for the ministry.

Dr. Taylor's dream of a full-time director of rural work serving the Disciples of Christ has also come true. Dr. Taylor himself contributed much of his spare time to do what he could as a volunteer but continually urged the appointment of a full-time leader. In 1943 The United Christian Missionary Society was able to provide part-time leadership, and this was expanded in 1944 to a full-time directorship of rural work.

State Rural Work Directors Appointed

Moreover, the ideas of Dr. Taylor, inaugurated in Missouri at his urging, of district and county evangelists to help the rural churches have developed in some cases into the appointment of directors of rural work to serve through state societies. Many state societies use the plan he advocated of having town and country church committees to plan and promote rural work.

Much remains to be done. We have in many cases barely started on the road to improvement. But it must be a matter of deep satisfaction to Dr. Taylor, in his later years, to see his dreams at last coming true. More important, it is significant for the church, and especially the rural church and rural people, that advancement is taking place, that Disciples of Christ are beginning to awaken to the importance of our town and country work, and that programs are being developed to meet these needs.

THE report that the new ruling junta in Guatemala has announced that it will no longer allow voting privileges to illiterates raises a real question as to the type of government we may expect there. Since approximately three-fourths of the population can neither read nor write, this points definitely toward a rule of the privileged minority.

If it be argued that intelligent participation in political affairs can hardly be expected of illiterate people, then one would do well to look to the example of India. There in 1951 and 1952 a government that believed in democracy stated its convictions on a free election in which only a very small percentage of the 200 million eligible voters could read or write. The results in terms of orderly and thoughtful participation by India's millions justified its government's faith.

One of the sure ways by which to judge the extent of democratic faith inherent in any nation, political party or governing regime is its attitude toward free elections involving all the people. In our own country remnants of limitation on suffrage by such devices as the poll tax point to lingering anti-democratic feelings among our people.

IN its *Washington Newsletter* the Friends Committee on National Legislation reminds us that in May of this year the Department of Agriculture sold 403.5 million pounds of dried milk for poultry and livestock feed. "This dried milk cost the government 16.73 cents per pound and was sold to feed companies for 3½ to 4 cents per pound. . . ."

A curious "anomaly," comments the *Newsletter,* that in a world in which children suffer starvation for lack of milk we feed it back to the cows to raise more milk and at a loss to the government of 12 cents per pound!

A LETTER from a group of one hundred and forty-five Japanese university professors calling themselves the "Fellowship of Christian Professors for Peace" and directed to Christians in America furnishes some "must reading" for Christians who want to keep informed on what is happening in the Far East.

The letter points out that the growth of militarism in Japan with all of its attendant evils is very definitely the product of U. S. pressures. It also points out the growth of anti-American feeling in Japan and the increasing dangers of fascism. It further declares that our present U. S. policy is not, in the minds of Japanese Christians, at all likely to stem the growth of communism but rather to encourage it. Finally the letter comes out unconditionally against the further development or use of atomic weapons.

Whether one agrees with all of the conclusions of the letter or not it is one that deserves a full and careful reading and full and careful answer by numerous Christians and Christian groups in America. Here is an effort by the Japanese Christian Church to speak directly to the heart, the conscience and the mind of the Christian Church of America. The least that we can do is to answer.*

*Copies of this letter are available from the department of social welfare of The United Christian Missionary Society.

Helping Mexican Americans to become an integral part of the community in which they live has been one of the most important contributions made by Mexican Christian Institute, a Disciples of Christ agency for Christian social service in San Antonio, Texas. Here M. Ralph Cardenas (third from right) attends a meeting of the board of education of the Independent School District of San Antonio. Mr. Cardenas, who serves as secretary of the board, was a kindergartener and club member at MCI.

MCI Serves the City

TEXT BY COURTNEY SWANDER* PHOTOS BY ELICSON

FOREIGN missionary work has a certain romantic appeal that captivates the average layman who has never gone beyond the borders of the United States, while at time the drama being played on his own doorstep escapes his notice.

In San Antonio, Texas, there is a mission field within a city, and here Disciples of Christ through Mexican Christian Institute are rendering a unique service to the Spanish-speaking population. In this third largest city of Texas almost one half of the population is of Latin American descent. Many are immigrants who came following the outbreak of revolution in Mexico a generation ago, and who brought their language and much of their culture with them.

Mexican Christian Institute has achieved its place of distinction in San Antonio because of the services it renders to the Spanish-speaking community. It is a place where mothers may bring their infants for clinical care, where their children may receive their first kindergarten experience in the American way of life, where teen-agers gather for wholesome recreation and club meetings, and where adults may learn English and prepare to become useful citizens of the United States. To them MCI is a friendly mecca in the heart of a city where they are the underprivileged and looked upon at times as foreigners.

MCI is located between the railroad yards and the meat-packing plant in a part of the city where many streets are still unpaved. To the Mexican Americans who live there this missionary institution is known simply as "MCI."

Represents Evangelical Christianity

The Institute carries on its program of community service and social welfare daily in the midst of an area that is strongly Roman Catholic. Statistics show that 88 per cent of the area served by MCI is Catholic. In the midst of these surroundings Mexican Christian Institute represents evangelical Christianity in a community that is nominally Roman Catholic. It serves as a representative of friendliness in contrast with a church which has in two centuries done little to uplift its people.

E. G. Luna, director of MCI, states the situation this way: "When the community sees the services rendered by MCI it creates within the people an attitude of friendliness and responsiveness toward Protestantism."

*Mr. Swander is director of youth work at Central Christian Church, San Antonio, Texas.

Miss Nancy Bolanos (center), an exchange student of social work from Peru, South America, conducts a sewing project for girls at Mexican Christian Institute. MCI has served for four years as a field placement for graduate social work students.

The record of the Catholic church in San Antonio parallels its activities over the years elsewhere in Latin America. At present there are only two Mexican-American priests serving in San Antonio. Others are principally European and many speak no Spanish. In contrast there are now about 40 Mexican-American Protestant ministers and workers serving in San Antonio, 38 of whom are Spanish speaking.

The clinical services rendered by MCI have been most significant, especially in view of the fact that many of the clients live in areas where the homes are substandard, where there is no drainage, and where

Here thirty-eight boys from MCI wait to board the bus for a camping trip to Camp Christian, Center Point, Texas. Parents are present too, to see their sons leave. Each boy paid $8.00 towards the $14.00 fee. Friends contributed the rest of the money.

Mrs. Hattie Studley, principal of Johnson School, one of the public schools of San Antonio, addresses the parents of kindergarteners at Mexican Christian Institute, counseling them on various ways of preparing children for school experiences.

families have only a limited income that does not allow for medical expenses. The number of patients served through the clinics has increased from 729 in 1944 to 1873 in 1953. Each day clinics for mothers, infants and the aged are open at the Institute, where free services are offered.

Extension courses are also offered outside the local MCI area in order to carry health and home life programs to the people. These frequently center in the public schools.

City health authorities and MCI work hand in hand to combat disease. The Institute initiated a program

Children who have been attending kindergarten at Mexican Christian Institute receive their promotion certificates to the public schools from Mrs. Ruth Beyette, a member of the MCI Board. E. G. Luna, Institute director, watches from doorway.

A plant exchange took place among neighbors of Mexican Christian Institute last February and March with the object of increasing the beauty of the homes of the community. Mrs. M. R. Huantes, program supervisor at MCI, appears at extreme right.

of home sanitation in its area to control infant diarrhea and in ten years has reduced the number of deaths of babies by 59 per cent. This compares to a city-wide figure of about 30 per cent, thus indicating the effectiveness of the MCI program of going into the homes of the people and showing them the essentials of cleanliness.

Kindergarten classes open a wide range of contacts for MCI in the city. The children who are enrolled become a part of an activity program that follows their interests into adulthood. The parents may join mothers' clubs or English classes, and the men are eligible to use the home workshop facilities.

For children of school age MCI offers one of the most comprehensive social programs for Mexican Americans in San Antonio. After school hours the playground and buildings come alive with children taking part in their favorite activities.

Art and Craft Center

An art and craft center is maintained for children who prefer something creative. The talent latent within these children is developed by qualified teachers. In addition to painting pictures the more experienced artists paint wall murals in the kindergarten and children's rooms. Basket-weaving, metalwork, and the weaving of blankets and serapes on the handloom keep other children interested in producing useful articles for the home.

Most Mexican-American girls prefer the domestic life to careers in business. Among the more popular afternoon clubs for girls are the cooking and sewing groups. There they learn how to prepare meats and vegetables and bake pies and cakes. Making their own clothing also offers a special appeal to the girls, who must early take up sewing as a responsibility in the home.

Boys look forward to the directed recreation each afternoon. Softball, basketball and swimming at a city pool are a regular part of the program. Even those who do not enter into the competitive sports are ingenious at making up their own games. In the crowded MCI area there are no other playground facilities for public recreation.

A library is open daily to provide the children with good reading. In their schoolwork they learn English and are able to appreciate the best literature that can be provided. Recently a replacement program provided carefully selected works in the place of old, outworn books. Today individuals and groups wishing to present books to the library may make their contributions from a carefully selected list of needed books.

Programs for Adults

Adults are drawn into the MCI program in ways designed to meet their needs in a large city. In the home workshop broken furniture may be repaired or articles for the home can be designed and made. A leatherwork shop is run to provide a craft center where men and boys make belts, purses and leather goods.

One of the most rapidly growing services of MCI to the city is its citizenship training program. In San Antonio there are more than 30,000 aliens. This figure does not include an unknown number of "wetbacks" who have crossed the Rio Grande illegally. Most of these aliens intend to make the United States their home but the pathway to citizenship is frequently blocked by their inability to speak English and by the slowness of the naturalization process.

MCI provides a program that gives the Mexican colony in San Antonio an opportunity to learn English and to take out citizenship papers under the guidance of trained instructors. The first adult citizenship class

was organized in 1949 with 30 enrolled. Today there are nine classes with 430 preparing to become American citizens with the help of MCI. Six of these classes are in English, three in Spanish.

San Antonio life takes on a cosmopolitan nature with city officials, police officers, bus drivers and store clerks of Anglo and Latin American descent working side by side. MCI takes pride in the fact that over the past 41 years many of the Spanish-speaking Americans who have been reached by MCI are now taking their part in the life of the city as school teachers, medical technicians and in other skilled services. In this year's election a Mexican American who went through the MCI kindergarten was elected to a post on the San Antonio school board, becoming the second Latin American to hold such a position.

Each year an increasing number of persons in the city of San Antonio are reached by MCI and its ever expanding services. In ten years the annual number of persons taking part in MCI clubs, classes and clinics rose from 1861 to over 4100. At present a staff of seven full-time and numerous volunteer workers, both men and women, carry out this program.

Newspapers, radio and the city at large are becoming increasingly conscious of what is going on at MCI. The Community Chest has included the Institute in its community service program as an accredited social agency and contributes a portion of the funds necessary to carry this expanded program as well as providing nurses and clinical assistance.

Even the Roman Catholic church has demonstrated its recognition of MCI and its place in the city by assigning its social welfare trainees to the Institute for laboratory experience.

Mexican Christian Institute has demonstrated the meaning of the Christian gospel by changing the life of the Mexican community in San Antonio and it will continue to do so, for new faces arrive daily, awaiting the helping hand that has sent so many on their way rejoicing.

MCI Is Growing

In January, 1954, a brief study was made of the MCI program for a ten-year period. The following table shows the steady growth each year in the number of people enrolled.

Year	Attendance	Year	Attendance
1944	1861	1949	3347
1945	2329	1950	3508
1946	2605	1951	3882
1947	2558	1952	4158
1948	3312	1953	4396

Below is shown a meeting of a neighborhood council in San Antonio. Members of the council are housing and public health officials, school principals and ministers of churches, leaders of the home and family life program of the public schools, as well as representatives of Mexican Christian Institute. The purpose of the council is to tackle together some of the many problems directly affecting the community. E. G. Luna (center, rear), director of MCI, is an active member of the council.

Stewardship Creates Character

(*Continued from page 8*)

ship. If money-raising is all there is to Christian stewardship, then bazaars, plays, pie sales, chili suppers, remnant sales, rummage sales, piggy banks and other shams are perfectly in order. But such things are not in order if the Christian church has as its mission the creation of Christian character and the growth of Christian personality.

Sharing Is Christian

Bingo, penny suppers and cake sales degrade the church and its mission to the level of merchandising. Our members need to be challenged to practice Christian stewardship as a way of life. Sharing with God and the work of his church that which God has given to man in the material wealth of life must be our Christian practice.

Ministers need to have faith in the members of the church for if they know what is needed, why it is needed and where it is needed the people will give to meet those needs. The people in Disciples churches across this land are waiting to be confronted with a decent, orderly and sensible program of Christian stewardship, for they sense the necessity within their own lives to play fair with God.

A Voluntary Increase

This was demonstrated last May when the members of a congregation voluntarily committed themselves in actual pledges to a budget nearly four times as large as the budget carried by that church five years ago. Not a single call was made by a member of the stewardship committee or the official board. There was a sense of Christian responsibility that brought a response from the membership to the program of the church. That sense of responsibility was the result of Christian character.

An Angel in the Stone

Somewhere I have heard the story of Michelangelo, the famous Italian sculptor, as he visited a stone-cutter and examined the array of roughhewn stone from the quarry. As Michelangelo was leaving the stone yard he noticed a misshapen piece of stone off to the side of the neat pile of choice stone. He paused and asked the price. The stone-cutter replied that surely Michelangelo did not desire that misshapen piece and even asked what he saw in that stone. Michelangelo said, "I see an angel in that stone and I want to set him free."

That is the real intent of the program of Christian stewardship in the local church. Christian stewardship is the means by which the church sets angels free from the misshapen twisted forms of life.

The local church has a marvelous opportunity during the coming year of stewardship emphasis, the opportunity to grow Christian character. Let us not degrade our opportunity to the level of merely raising money.

SEVERAL times in his remarkable book, *But We Were Born Free,* Elmer Davis, the noted news commentator, speaks of his lectures as sermons and his work as preaching. If we were an oil-rich billionaire we would send a copy to every minister in America. It is the most penetrating analysis of the crisis of liberty in America that we have read. It is a trumpet call for courage on the part of those who believe in the freedoms which our forefathers sought to guarantee in our Constitution. It is a passionate book but the passion is tempered with logic, analysis and wit.

Davis makes a reasoned exposure of the dangers of McCarthyism to our liberties. The last lecture is his Phi Beta Kappa oration at Harvard and closes with words that should be memorable: "This republic was not established by cowards and cowards will not preserve it." It is encouraging to note that this book continues at the top of the best seller list in the nonfiction class.

FEW men have had a better training to speak and write on preaching than Perry Epler Gresham. Possessing as he does a fine education, a disciplined mind richly endowed with verbal talents, and having a background of three notable pastorates, a book by him on preaching would inevitably transmit the high qualities of the author's experience. *Disciplines of the High Calling* is the title of his book. It is made up of six lectures, four of which were given at the Butler School of Religion. The word *discipline* is basic. It is not a conception of discipline as harsh and restrictive, but as the joyous dedication of life and mind that underlies all high human effort. Dr. Gresham deals with the disciplines of the study, the pulpit, the parish, auxiliary ministries, and the discipline of love. The chapter on preaching is particularly good. I can think of no single chapter on sermonics so constructive and inspiring.

PREACH the Word of God, by Frederick M. Morris, dean of St. Mark's Cathedral (Episcopal) of Minneapolis, contains ten lectures on the preaching task of the ministry. The unique contribution of the author is to deal intelligently and comprehensively with the preacher-congregation relationship. The congregation is very much in the mind of the lecturer. The duties, reactions, psychology of the hearer are related to the preacher's message and character. The book is beautifully written and is an important contribution to ministerial instruction.

YE Are My Witnesses, by Earle V. Pierce, is a volume of sermons on the development of the apostolic church. There are many interesting insights in the preacher's exposition of the problems and life of the early church. The preacher is quite conservative in his theology and rather legalistic in his attitude.

JACK FINEGAN directs his sermons to young people—or so he says—in his introduction to his latest volume, *The Orbits of Life.* The sermons are actually quite adult and are for young people only because of

(*Continued on page 40*)

Mrs. Sly

Families Make Their Community

Schools Can Be Improved, Churches Strengthened, and Constructive Leisure Time Activities Made Possible through Mutual Cooperation

By FLORENCE M. SLY*

OUR obligations as parents do not end with our responsibility for the physical and economic welfare of the individual members of our families. The welfare of the family is closely tied up with the welfare of the community, and the relationship between them becomes a matter of great personal interest to all of us as parents.

What is a community? you may ask. I do not want to get involved in a sociological discussion, so at the very outset let me define what I have in mind as a community for the purpose of this particular article.

People Are Important

The location and surroundings of our homes are important to us and our families. But even more important than these are the people who live in the vicinity and their activities as individuals, as families and as a group. It is these people and their activities that I have in mind when I speak of a community rather than a geographical area, although the latter serves as a tie to bind people and activities together.

The family—one of the great institutions of civilization and, no doubt, the first—is most commonly regarded as the toughest in fiber. Throughout the history of man, families living near each other have increasingly learned how to cooperate and pool their resources to establish other institutions in society, such as the church and the school, which help to make up the community. Through these efforts social standards have developed. A system of protection and security of families in their physical and economic life has been evolved as have other activities and institutions in our community which are essential for the comfort and welfare of the individuals and of family groups living in close relation to each other.

Mutual Cooperation

So we see that the family and the community can and should be mutually cooperative. The family aids the community by serving as a stabilizing center of activity. It provides the best means of satisfying the normal mating instinct and the rearing of children. It serves as a permanent center around which economic goods can be gathered.

The community aids the family by prescribing such conditions for its establishment as will contribute to its security, happiness and permanence. It further establishes by legislation and other means those efforts necessary for maintaining the permanent integrity of the family and affords the potentialities for its fullest social and spiritual development, and its greatest happiness.

What are some of the ways in which the interests of the family and community are related? Who are the people and what are the activities that exert an influence on our homes, and what can we do individually or collectively as members of a family for the welfare of the community of which we are a part? What can the community do for the family?

Influence of Neighbors

Our homes are most strongly influenced by the people with whom we come in closest contact by what they are and what they do. We think first of our neighbors and our neighbor's children. Fortunate, indeed, is the family that finds in people next door, in an adjoining apartment, or on the nearest farm, not only neighbors but also friends whose children make suitable playmates and companions.

We hesitate to choose a home where there is no church and where the schools are not good—not only in buildings and courses of study, but in the capability of the teachers and leaders. We do not want to be in a location where cultural facilities through books, music and art are too limited. Neither are we happy if there are inadequate recreational opportunities for our families.

Interests Help or Hinder

Perhaps herein lies the answer to our question of what the family can do for the community. Our interests as individuals and individual families will help or hinder the activities of the community. What we are as a family will influence the standard of home life in the community.

Often we hear and even engage in much discussion about a program that will meet the religious and social needs of modern life in our community. We have no ground to complain that the church is not doing what it should unless we are doing all we can to strengthen it and its program.

If the schools are not as good as they could be, we are responsible unless we are actively concerned in securing able management and a wise educational policy. So far as schools are concerned, our influence may be exerted in various ways. Through Parent-Teacher Associations, cooperation between parents and

*Mrs. Virgil A. Sly of Indianapolis, Indiana, is the author of frequent articles on the problems and possibilities of family life. This article, one of a continuing series on the Christian family, will be of special interest to Christian Women's Fellowship groups.

teachers will secure the greatest good for pupils. Through our interest in good government, school boards may be improved, schools better equipped through adequate school taxes, and a public conscience aroused on what is best for the youth of the community.

Man's leisure time has increased during recent years although many of us have our lives cluttered with so many things that we seriously doubt it. The community should offer activities for the constructive use of leisure time. This can be done if we as families desire it enough to make it possible.

Better library, art and museum facilities, music and lecture opportunities, movies of high type, and other cultural pursuits can become a part of the life of the community. Opportunities for creative projects expressed through children's as well as adult theater groups; handicraft classes, musical groups as orchestras or choruses; character building organizational programs, church-related and otherwise; playground and recreational features; hospitals; homes and activities for the aged and the very young—these and many other activities are within the grasp of any community if its families work cooperatively to secure them for their own welfare.

There is no limit to the things enterprising and concerned families may make possible in their community for the welfare and the enjoyment of the individual members of the families, of the families as families, and of the families as a group.

Our homes are what we make them. Likewise our community is what we as families make it.

Christ Is Our Hope

(Continued from page 7)

A typical program was a panel discussion in which two of the participants were Dr. Cornelius B. Brink of the Dutch Reformed Church of the Cape Province in South Africa, and Alan Paton, author of *Cry, the Beloved Country,* who has portrayed the conditions resulting from the forced separation *(apartheid)* of white and colored peoples in South Africa. Ideas were exchanged concerning the stand of the Dutch church in favor of *apartheid.* Through this program of special convocations accredited visitors were able to share more fully in the Assembly life.

Another highlight of the Second Assembly was the "Festival of Faith" held in Soldier Field, Chicago. A record number of 125,000 persons witnessed the religious spectacle in the huge bowl. A significant fact was the attendance of hundreds from adjoining states.

Evanstonians, who had cause to be proud of the preparations they had made to handle the thousands of persons converging on their city for the Second Assembly, had cause also to be proud of Chicago weather on the night of the "Festival of Faith." After a stormy Saturday, the skies cleared on Sunday and the pageant was held under a blue, star-flecked canopy.

Several services of communion were held during the Assembly, and all but two—the Lutheran and Orthodox services—were open to all believers.

On Saturday, August 21, a joint preparation for communion was held at First Methodist Church. Those in attendance heard Dr. Ernest A. Payne of England state, "We cannot but be aware that so long as we cannot meet together at the Lord's Table we have gone only a small part of the way towards our appointed goal." Earlier, at a plenary session, delegates heard a representative of the Faith and Order Commission list complete intercommunion as one of the goals which must be maintained as of primary importance by World Council churches.

On Friday, August 20, Disciples of Christ were among the groups holding "confessional" meetings—gatherings of individuals affiliated with particular communions for the purpose of fellowship and discussion. More than 250 persons met with Disciples delegates at the Georgian Hotel.

Disciples churches from Australia, Canada, Great Britain, New Zealand and the United States were represented with delegates in the Assembly. A. L. Haddon of New Zealand served as secretary of Group 5 on the main theme, and Robert Tobias, director of ecumenical services for the Association for the Promotion of Christian Unity and professor at the Butler School of Religion, was secretary of Group 14.

Other Disciples Delegates Listed

Besides Mr. Tobias, other Disciples from the United States serving as delegates were Hampton Adams, George Walker Buckner, Jr., Gaines M. Cook, A. Dale Fiers, Jack Finegan, G. Edwin Osborn, M. E. Sadler, W. A. Welsh, R. Frederick West, Mrs. James D. Wyker, and Mrs. Rosa Page Welch. Seventeen Disciples attended as accredited visitors, and three were appointed by the World Council as consultants.

Additional highlights of the Second Assembly were the speech of President Eisenhower at a special convocation on August 19 and an address by Dag Hammarskjold, secretary general of the United Nations, on August 20. President Eisenhower flew to Evanston after delivering an address in Springfield, Illinois, and called upon people of faith in all nations to pray for peace.

Two significant actions of the Second Assembly involved the naming of new presidents and the admitting of two new member churches.

Accepted into World Council membership by a unanimous vote of the churches were the Dutch Reformed Church of the Cape Province and the Bantu Presbyterian Church, both of South Africa.

Named to the praesidium for the next five years were Dr. John Baillie of Edinburgh, Scotland, Bishop Sante Uberto Barbieri of South America, Bishop Otto Dibelius of Germany, Metropolitan Juhanon of Malabar, Archbishop Michael of New York, and Bishop Henry Knox Sherrill of the United States. Dr. G. K. A. Bell, Bishop of Chichester, was elected honorary president. Re-elected to the 90-member Central Committee was Dr. George Walker Buckner, Jr., editor of WORLD CALL.

A vote of the churches earlier in the Assembly had supported a plan which included the provision that World Council presidents could not succeed themselves after a five-year-term.

Miami Highlights

A Preview of the International Convention Assembly

By GAINES M. COOK*

Dr. Cook

MIAMI will be host to the 1954 Assembly of the International Convention of Disciples of Christ October 25-31. This is the first time in 105 years of convention history that the assembly has been held in Florida. "God or Mammon?" is the theme selected by the program committee. Due recognition will also be given to the one hundred and fiftieth anniversary of the *Last Will and Testament of the Springfield Presbytery.*

Among the outstanding guests at Miami will be Henry Hitt Crane of Detroit who will speak on "God or Mammon in International Affairs." Theodore Distler, executive director of the American Association of Colleges, Lancaster, Pennsylvania, will address the convention on "The Genius of the Christian College." WORLD CALL will bring O. Frederick Nolde of Philadelphia to the convention. Dr. Nolde's address will be related to the Evanston Assembly of the World Council of Churches. Roy L. Smith of California will speak on "God or Mammon, the Choice for Stewards," and E. K. Higdon of Indianapolis on "The Making of a Missionary."

Kleihauer to Speak

Convention President Cleveland Kleihauer of Hollywood, California, will bring the opening address on Monday evening. Others presiding over sessions of the convention will be Dean O. L. Shelton of Indianapolis, Mrs. J. Quinter Miller of New York, and E. White of Jacksonville, Florida.

This year instead of the usual morning lectures three presentations on ecumenical themes will be made. On Wednesday, October 27, W. Oliver Harrison of Corpus Christi, Texas, will speak on "Disciples and the New Frontier." He will deal with the establishment of new churches. On Friday, October 29, E. Lyall Williams of Glen Iris, Australia, will speak about Christian unity under the title, "A Divine Imperative." Roy G. Ross, a Disciple who is general secretary of the National Council of Churches, will speak on Saturday, October 30, about Council programs. His title is "Protestant Cooperation."

Miami will again call attention to the wider services and relationships of Disciples of Christ. Jesse M. Bader will preview the 1955 World Convention in Toronto. Donald C. Bolles, director of public relations of the National Council of Churches, will interpret the need and plans for the proposed new department of public relations of the International Convention. Marion J. Creeger of the General Chaplains Commission will highlight the service of the church to our men in the armed forces.

Reports on causes for which the Disciples have responsibility through our organized work will run through the convention program.

Professor Paul B. Maves of Drew Theological Seminary will address the convention on "Getting Ready for Retirement," sponsored by the Pension Fund; and William G. West will bring an address, "Barton Warren Stone," sponsored by the Historical Society.

Another guest speaker will be Miss Elsie Farris, attorney and world traveler, addressing the Christian Ministers' Wives' luncheon on Wednesday, October 27, and the International C.W.F. session on Thursday, October 28. Kirby Page, author, lecturer and student, will speak on Friday afternoon on the theme, "God or Mammon in Personal Living."

Convention preachers are Eugene Charles Beach of Youngstown, Ohio; Patrick Henry, Jr., of Dallas, Texas; Herbert J. Simpson of Toronto, Ontario, Canada; and John C. Knowles of Houston, Texas. The sermon hour is 4:00 P.M. daily.

Dean W. B. Blakemore of the Disciples Divinity House of the University of Chicago will conduct the evening worship services and will plan all devotional services. He will be assisted by Ernest Lawrence of Fort Worth, Texas, leader of singing, and Miss Julia Sell of Miami, organist.

Three Conferences to Be Held

Three simultaneous conferences for ministers, laymen and women will be held on Thursday morning. At the Oreon E. Scott Ministers' Breakfast on Thursday, Halford E. Luccock of Yale will be the speaker. The Saturday afternoon emphasis will be on lay leadership.

Sunday, October 31, will begin with a sunrise prayer meeting in Bay Front Park. Morning worship will be in Miami churches. The annual communion service in the afternoon at Dinner Key Auditorium will bring the convention to a close.

Again the International Convention Assembly will consider brotherhood business. The Committee on Recommendations is fully organized to handle all items of concern to Disciples. Four and one-half hours will be devoted to business. Clinics, workshops and conferences will assure all present of stimulating suggestions for their task in the local church.

*Dr. Cook is executive secretary of the International Convention of Disciples of Christ.

Today's Tools For Today's Tasks

By JANET SUGIOKA

AUDIO-VISUAL communications are capturing the attention of the world. Television and radio have entered all walks of life. And the church is derelict in its duty if it fails to make use of these instruments to teach and preach the gospel of Christ," declared C. A. Weesner, during a recent interview in his office at Indianapolis, Indiana.

"It is interesting to trace the rapid growth of interest in audio-visual materials in the local church during the last few years," continued Mr. Weesner. The use of audio-visual aids often began on a local church level as churches took pictures and slides of church events and then showed them for the enjoyment of their own members. Today probably one third to one half of Disciples of Christ churches across the country own or have available for use the equipment for handling audio-visual materials.

However, the church is still trailing behind the government and civil education in the production and use of audio-visuals. During World War II the Federal government spent billions of dollars in preparing films and other audio-visual training materials for the armed forces.

Probably the most astute work in educational films which emphasize the creating of proper attitudes and points of view is being done today by the public school system. Most high schools and all major universities in the country now have audio-visual equipment and libraries of audio-visual materials.

What can the use of audio-visuals do for the local church?

Above is a scene from *Live and Help Live,* a sound filmstrip in cartoon style produced by the audio-visual department of The United Christian Missionary Society. It concerns the work of Disciples of Christ in relationship to minority groups.

In answer to this question Mr. Weesner cited four points.

(1) Audio-visual materials, that is, films, slides, filmstrips, etc., can impart facts accurately and can repeat them as many times as necessary without the human hazard of misquotation or misrepresentation.

(2) Audio-visual materials bring to life in a peculiarly memorable way both the characters of the Bible and also historical characters who have played and are playing a part in the growth of the church.

(3) Audio-visual materials constitute one of the best methods of combating anti-Christian attitudes and prejudices, thus helping to build Christian personalities.

(4) Audio-visuals are great mood creators. Aside from recording hard, cold facts they can go far toward creating attitudes of tolerance, love or worship.

As local churches turn with enthusiasm to this new medium certain mistakes should be avoided, Mr. Weesner pointed out.

Perhaps the biggest blunder made in the use of audio-visual materials is in attempting to use them as a cure-all. Films and picture slides are no substitute for the Bible, the preacher or the teacher. Their great contribution lies in amplifying and making vivid the Christian message.

Another mistake is that of attempting to use audio-visual materials without having made adequate preparation for their use. Too often a church will buy expensive equipment, projectors, screens, etc. But they will forget to train their personnel in the use of the machines and forget, too, to include money in the budget for the purchase or rental of slides and films. Thus the projector stands silent and neglected in an out-of-the-way corner, a liability rather than an asset to the church's program.

What is the best way for a local church to begin the use of audio-visual materials?

The best way is to begin simply by buying one major piece of projection equipment, Mr. Weesner feels. "Learn to utilize this one thing so that both leaders and pupils get the most out of it," he emphasized. Then the church can add other equipment later as seems advisable.

It is interesting

Above, shown at a Hollywood studio, are t
ship film prepared for the National Cour
communions took part in its production.
in the front row. Standing in the second
Congregational Christian; S. Franklin Ma
Oscar Rumpf, Evangelical and Reformed,
in the picture are cameramen, electricia

An Interview with C. A. Weesner, Executive Secretary of Audio-Visual Services for The United Christian Missionary Society

to note that all major Protestant bodies in the United States now have departments devoted to the production and distribution of audio-visual or mass communication materials. Most of these bodies are moving in the direction of having one central administrative body to be responsible for this field for the entire communion. Last year over $1,000,000 was spent by individual Protestant communions on audio-visual aids.

Where can local churches of the Disciples of Christ turn for aid in obtaining and using audio-visual materials?

The department of audio-visual services of the United Society, created in 1949, exists solely to serve the churches, replied Mr. Weesner in answer to this question. The department tries to maintain a balance between the three objectives of production, distribution and training for use.

Production undertaken by the department includes releases concerning the work of Disciples of Christ both at home and abroad, and recently more and more cooperative production with other communions and with the Broadcasting and Film Commission of the National Council of Churches.

Distribution is administered through the Society's audio-visual library which ranks as one of the larger religious libraries in the country. Bookings have increased each year since permanent records have been kept.

Training in use is carried on largely through training institutes, seminars and workshops which are staffed by members of the department.

At present the United Society has 750 titles in the audio-visual library. Last year the department served 3,000 bookings in 1,500 churches in 42 states. The staff took part in over 20 workshops and seminars. The department last year released eight productions, five by themselves and three in cooperation with other bodies.

Moreover, besides the work of the United Society, the Christian Board of Publication in St. Louis, Missouri, also produces and distributes some audio-visual materials. So Disciples churches find plenty of help available as they attempt to build up their audio-visual program.

nd producers of *The Beginning*, stewardhurches by Paul F. Heard, Inc. Various ast, with script girl at right, are seated (left to right) Alexander B. Ferguson, onal Council; C. A. Weesner, Disciples; l F. Heard, the producer. Also included others taking part in the production.

What part does the National Council of Churches play in relation to the production of religious films?

"It costs money to make good religious films," Mr. Weesner pointed out. Hence when general educational material is being used there is less risk of financial loss in pooling resources and ideas. The National Council has taken the lead in correlating the programs of the various Protestant communions in this field.

In all, the Council has four units concerned with audio-visuals but the best-known is the Broadcasting and Film Commission. Its primary function is the correlation of the programs of all Protestant communions in the production of top-quality interdenominational films. Moreover this Commission represents the Protestant forces of America in the field of television and radio, producing all of the top-flight interdenominational radio and TV programs now being used on all networks.

Thus from the level of the local church, up through the headquarters of the various Protestant communions and on into the cooperative work of the National Council the field of audio-visuals is being developed.

On a recent National Council leaflet appears a quotation from the great French novelist, Victor Hugo, "Nothing is so powerful as an idea whose time has come." The use of audio-visuals and mass communication is such an idea.

Above is shown a scene from *The Beginning*, a film which tells the story of one family's adventures with tithing. Here Eunice, daughter of the family, talks with the minister of her church. The film was released for general use on September 1.

Missionaries Retire

Eleven Leave Service of UCMS After Long And Notable Careers in Four Foreign Fields

By VIRGIL A. SLY*

ON June 30 this year eleven persons formally retired from the foreign service of The United Christian Missionary Society. They had served a grand total of 382½ years. They had followed their Christ to Mexico, Belgian Congo, China and India. The longest service in terms of years was that of Henry Clay Hobgood of the Belgian Congo with 42 years, but Wenona Wilkinson of China was a close second with 40½ years.

What a story these eleven lives tell! What dramatic periods of the world's history their service covers. How prosaic appears our factual account of their lives on the field. This is all we could say, but the story is with the lives they have touched, the roads they have blazed, the buildings they have created and the mission they have extended. It is there for all to read. But only the records of God contain the whole story. Perhaps the only thing we can say at such a time is, "Thank you and God bless you. Well done, servants of God."

Miss Pearl Gibbons

Mexico **Service, 36 years**

MISS Gibbons, a native Texan, studied at Texas Christian University and the former College of Missions at Indianapolis, Indiana. She first went to Mexico as a teacher in 1912 and then joined the Disciples of Christ mission in 1918.

Miss Gibbons became affiliated with an orphanage which was maintained at Piedras Negras across the border from Eagle Pass, Texas. When the orphanage was moved to Aguascalientes Miss Gibbons went to Charcas to supervise a new school. In 1942 the orphanage building at Aguascalientes was converted and renamed Hope Hospital, with Miss Gibbons in charge. Since then Miss Gibbons has served as superintendent and has had the responsibility of securing all equipment and supplies, keeping the files, being personnel manager and employment agent, and giving counsel and comfort to the ill and bereaved. Often she has remained on continuous duty for days at a time. Although there were only 29 treatments during 1943, the first year of operation of the hospital, this last year there were more than 8,000 treatments.

Miss Gibbons

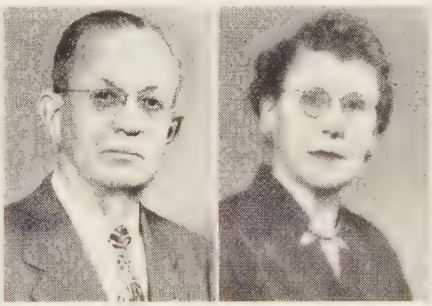
*Dr. Sly is chairman of the division of foreign missions of The United Christian Missionary Society.

Mr. and Mrs. F. E. Livengood

India **Service, 36 years each**

FAY LIVENGOOD'S first visit to India was in 1914 when he was on his way home from Harpoot, Turkey, where he had spent three years teaching in Euphrates College, a mission school for Armenian boys. When he returned to the United States he entered Yale University in preparation for his missionary career. While there he married Miss Alice Peterson, who was teaching domestic science in New Haven, Connecticut. They went to India in 1918.

Mr. Livengood's own experience in pastorates in America made him valuable to the young Indian preachers whom he was helping train while he was teaching for three years in the Bible College in Jabalpur. When someone was needed for the boys' boarding and industrial school the Livengoods were transferred to Damoh.



Mr. and Mrs. Livengood

The Livengoods managed to get in some work in the evangelistic program around Damoh besides the scout work Mr. Livengood did and the countless tasks that go with the care of a large boarding school to which Mrs. Livengood devoted herself. Later they served in Pendra Road in evangelistic work and again were in Damoh.

Their last two terms were spent in Jabalpur where Mr. Livengood took over supervision of the Mission Press, and they both worked in that city and district.

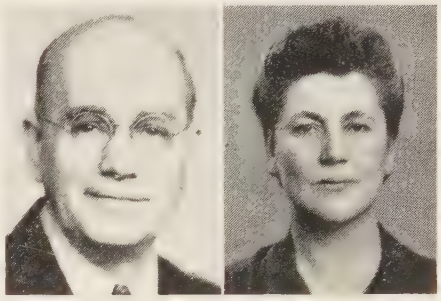
Mr. and Mrs. H. C. Hobgood

Africa **Service, 42 and 38 years**

HENRY CLAY HOBGOOD has served 42 years, and his wife has served 38 years. Born and educated in Kentucky, with later training at the College of Missions and the University of Chicago, Mr. Hobgood sailed from New York on May 18, 1912, to his first assignment in the foreign mission work of Disciples of Christ at Lotumbe, Belgian Congo. Ray Eldred took Clay Hobgood on a visit that year into an area where there was no mission station, and soon Mr. Hobgood began to dream of the opening of a new station high on the Momboyo River.

During his first furlough, Clay Hobgood met Tabitha Alderson at the College of Missions, where she was preparing for foreign missionary service. Miss Alderson was a native of Kentucky and received her earlier education there. She and Mr. Hobgood were married on August 30, 1916, and that same year went to Lotumbe where they served together for almost thirty years.

Mr. Hobgood served in evangelistic and educational work in Congo and rendered valuable help in the translation of the New Testament and various textbooks into the African Lonkundo language.



Mr. and Mrs. Hobgood

Mrs. Hobgood taught women and children in the schools, visited in African homes and developed an unusual understanding of the attitudes and problems of the Congo people.

In 1948 the Hobgoods realized their dream of many years when they became pioneers in the work at Ifumo, the area visited by Mr. Hobgood in 1912. They were called for a while from that station for emergency service at Congo Christian Institute at Bolenge, and they wrote of a "real sense of satisfaction in contacts with students who will go far and wide as preachers and teachers." But they were happy to be assigned again in 1952 to their beloved Ifumo, and in that station they closed their work this past June.

Miss Wenona Wilkinson

China **Service, 40½ years**

IN 1913 the Christian Woman's Board of Missions appointed Wenona Wilkinson as their pioneer missionary to China, where she served 36½ years. For twenty years she and Miss Lillian Collins worked together in building and developing the Coe Memorial School at Hofei and through the years Miss Wilkinson gave leadership to this institution. When war conditions interrupted her missionary service she was loaned to the International Red Cross to reassemble medical supplies for shipment to government and mission hospitals. She returned to mission work in Hofei in 1940 and came to the United States in 1941.

Miss Wilkinson

During an extended furlough Miss Wilkinson visited many Disciples of Christ

churches and worked for almost two years with children and their mothers in All Peoples Church and Community Center in Los Angeles, California. She returned to China in 1946 and completed her foreign service career in 1951. Early in 1954 she closed two years' work as youth counselor and matron of the younger girls' dormitory at Yakima Indian Christian Mission, White Swan, Washington. Her service is an outstanding chapter in the missionary work of Disciples of Christ.

Miss Neva Nicholson

India — Service, 38 years

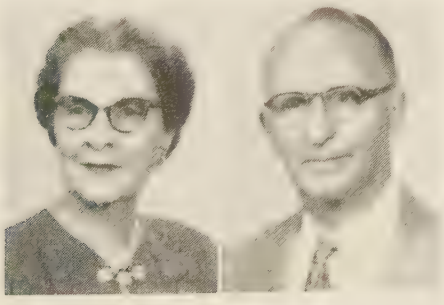
NEVA NICHOLSON, who early developed her desire for missionary service, has had a variety of work in India—industrial, educational and evangelistic—all of which she has done most efficiently. In 1935 Miss Nicholson asked to be allowed to live in Tarbahar (meaning "outside the fence"), a slum district outside the city limits of Bilaspur. There she made the Primary School the model of the district. On returning from furlough in 1940, Miss Nicholson spent some time doing women's evangelistic and community welfare work at Pendra Road, and then was called to take charge of the women's work at Mungeli, where she continued to serve in her quiet, unassuming and efficient way. In April, 1953, she returned to the United States for her furlough preceding retirement.

Miss Nicholson

Mr. and Mrs. Ray E. Rice

India — Service, 27 years each

RAY and Merle Thomas Rice began their service in their college days when they both were influential Christian leaders, particularly in the Student Volunteer band, the YM and YWCA and in general young people's work in the church.



Mr. and Mrs. Rice

From a background such as this, they went to India in 1914 to serve in Damoh, carrying full responsibility for the boys' work, including the primary and middle schools, the industrial work, the boarding, housing and feeding, games, vocational guidance, and social hygiene.

Between 1933 and 1946 Mr. and Mrs. Rice had to remain in Lincoln, Nebraska, for family reasons, but they immediately found a place of service there. In March, 1947, they returned to India, gratefully happy to again take up their cherished service. They returned to the United States in August, 1953.

Dr. Elizabeth Jane Lutz

India — Service, 30 years

DR. Elizabeth Jane Lutz will long be remembered for her many years of service in India. Dr. Lutz went to India in the fall of 1924. After language study she was assigned to Pendra Road where she took charge of the general medical work and was the physician-in-charge of the tuberculosis sanatorium, which was the only Institution of its kind in the central part of India. Here on an eight-acre farm in the midst of the jungle she and Miss Anna Bender, nurse, worked with their Indian helpers. It was pioneer work. Dr. Lutz tried to break down caste by treating both low and high caste Indians in the same institution.

Dr. Lutz

During her second term in the field the depression brought such loss in receipts that the sanatorium was one of the mission institutions from which support was withdrawn. The staff, despite uncertain finances, stayed and managed to keep the institution going. Money came from interested Indian persons. It was made a cooperative institution with other missions helping. The government also made a large grant to the work.

After her second furlough Dr. Lutz had charge of the mission hospital at Damoh and worked mostly among women, children and tuberculosis patients, although many men came for examination and diagnosis.

Dr. Lutz was an untiring worker. A non-Christian, seeing her at work in the sanatorium one day, said to another missionary: "How can you Americans send fine cultured women to work among tuberculars? It must be a wonderful religion that will do this."

Miss Ann Mullin

India — Service, 32 years

ANN MULLIN, a native Virginian, went to India in December, 1920. She was first located at Harda for language study. She had not been in India long before she began to carry on conversations in the vernacular. Soon she began going out into the villages with only the Indian Bible women. In 1923 she went to Damoh to take charge of evangelistic work among women in this city and the surrounding districts. Damoh has been her station through all the years of her service. One of the unique features of Ann Mullin's work was a lending library of English, Hindi and Urdu books and magazines which reached non-Christians as well as Christians. During all of her service she was willing to work wherever there was need. She returned for furlough in May, 1952. Although she has not been permitted to return to India for another term because of her health, she is continuing her service for her "adopted country" through her many contacts in the United States.

Miss Mullin

The Story of Bharos

By S. P. LAL*

ON an afternoon early this year T. N. Hill's car drove to the compound of the Disciples of Christ Mission School at Damoh, India. It stopped in the yard between the two school buildings. All the boys rushed out of their classes shouting, "Bharos has come! Bharos has come!"

They crowded around the car with expressions of joy on their faces and eagerness to welcome a friend who had been absent for about eight months. All were eagerly awaiting his arrival, but he came a day earlier. The door of the car opened and a young lad in white trousers and white shirt stepped out smiling. He accepted the greetings of his teachers and friends and walked off to his dormitory. All looked at him with wonder and amazement.

Who is this Bharos? Where had he gone and why were all so eager to welcome him? Bharos was born in Kotmi on July 7, 1938. When he was two years old his mother died. One night he had a high fever, and in the morning he could not move his legs. He became a cripple. Miss Myrtle Furman took great care of him and sent him to Bilaspur for treatment, but there was no improvement. At the age of seven he was sent to Damoh Boarding School.

Once Bharos was taken to Victoria Hospital, Jabalpur, but nothing could be done to straighten his legs. He was a pitiable sight crawling on all fours, but even with his physical deficiency he was always cheerful and tried to play all sorts of games. He was able to swim and climb trees, and was very active.

Last year Bharos was taken to Bombay for special treatment. This was made possible by Dr. Elizabeth J. Lutz, who on her retirement made an appeal to an American friend who responded with a gift for his treatment at a special children's hospital in Bombay. There the miraculous change took place. Bharos went from our midst a young boy unable to stand; now comes a new Bharos, standing upright and walking about with the aid of crutches. Bharos will be a living witness to the love of Jesus.

*Mr. Lal is headmaster of the Disciples of Christ Mission School at Damoh, M. P., India.

WORLD CALL

—U. S. Army Photo

Disciples Chaplain (Maj.) G. C. Farmer, center, receives a scroll for his work in organizing his regiment's support of a Seoul, Korea, orphanage.

After a tour of the Pacific area Carl M. Boyd, Disciples chaplaincy director, reports that

American Troops Are Serving Well

By JAMES L. MERRELL

RELIGION among United States troops in the Pacific area is "on the upswing." This is the opinion of Carl M. Boyd, director of chaplaincy services for Disciples of Christ, after a 30,000-mile tour of military bases in the Far East.

"Attendance was high at every service I visited," Mr. Boyd said. He stressed the fact that these were not special programs to impress visitors but were ordinary chapel services.

Mr. Boyd had this opportunity to evaluate the religious life of American soldiers while conferring with the 34 Disciples chaplains who serve in the Pacific area. From May 4 to June 26 he visited Japan, Korea, Okinawa, the Philippines, Kwajalein, Guam, and Hawaii, traveling on a schedule that was timed to the second by military authorities.

The growth of full-scale parish programs near some military outposts is one phenomenon which amazed Mr. Boyd, who recalled his own experiences as a chaplain during the Second World War. He said that he was surprised to see certain developments in areas where dependents of servicemen are living.

"The chapel service at Grant Heights, near Tokyo," he said, "resembled the service in any average church in the States. The congregation was made up of men, women and children. There was a robed choir and a dignified, simple worship program." Mr. Boyd found much the same situation at bases in Alaska, Okinawa, the Philippines and Hawaii.

OUR chaplains," he said, "often find themselves conducting the same kind of programs that they would conduct as ministers at home." He cited instances in which chaplains become related to schools, direct youth work and lead in scouting programs and vacation church schools. Where there are pressing civilian needs going hand-in-hand with military needs, the chaplains have added responsibility.

The role of the chaplain is becoming even more important, Mr. Boyd believes. "The men respect their chaplains and trust them," he said, "and the services are *using* them to cushion the rough places in military life." They not only are conducting formal religious programs, but they are lecturing on character guidance and are counseling personally with the men. Mr. Boyd notes that servicemen love their chaplains and are willing to confide in them, while they often "stiffen up" in the presence of other officers.

"During my tour I talked with the commanding officer of each of our chaplains," Mr. Boyd said, "and I did not hear one critical comment. The usual remark from military leaders was that the chaplains were doing an extraordinarily fine piece of work."

A thing which impressed Mr. Boyd during his tour of the Far East was the compassion of American troops and the leadership which chaplains had taken in directing works of compassion.

"Wherever our soldiers are," he said, "people realize that they are the most compassionate the world has ever seen. They are the best ambassadors we have, because they are sincere in their little acts of kindness and generous in their response to need."

FIGURES bear out the statement by Mr. Boyd. Recent estimates of the amount of money given by G.I.'s for relief projects in war-ravaged Korea are as high as 25 million dollars. There is no unit of company grade or smaller without a relief project of its own. Some units sponsor the rebuilding of churches; others help establish or maintain orphanages, hospitals and clinics. There are hundreds of ways in which soldiers are helping the Korean people.

"Sometimes we have even sponsored projects despite the opposition and unconcern of the Korean people," Mr. Boyd remarked. "We have at times had to use foresight which the people seemed to lack." The great clinic at Pusan, Korea, where thousands of persons are treated daily, was such a project.

Mr. Boyd gives a great deal of credit for the compassion of troops in the Eighth Army to General Maxwell Taylor, the Army's commander. General Taylor, a Disciple, has "a great concern for people," Mr. Boyd says. "He sets a high example for his men."

But, despite our compassion, says Mr. Boyd, we have "hardly scratched the surface." While in Korea he was flown by helicopter across the devastated southern sector and could see conditions under which people were living and rebuilding. He saw men, women and children coming back to their blackened farms, faced with the almost hopeless task of working with their hands to plant and harvest their crops and rebuild their homes.

EVEN in the midst of this misery," Mr. Boyd said, "I had to smile when I saw the ingenuity of these people. They managed to construct shanties out of discarded material that would seem useless. They have learned how to make fairly adequate shingles out of tin cans."

Mr. Boyd wonders if the American people could reorganize their lives after a disaster in the way that the Korean people have done.

"In Korea, the people bring back their schools and their churches first," he said. He remarked that Christian people who returned to demolished homes were jubilant when their minister arrived. They knew that with the church there they would soon have their community restored.

In Japan, Mr. Boyd noted that the people were "coming back pretty fast." The Japanese people have done remarkable things, he said.

"The big problem," he added, "is prostitution. Because it is becoming an honored profession in Japan as a result of economic conditions, it is creating a great problem for the military authorities.

(*Continued on page* 35)

Are Missionary Links Outdated?

National Leaders Agree that Link Relationships Are Helpful as Long as They Do Not Harm the Total Cooperative Program of Disciples of Christ

By J. EDWARD MOSELEY

SHOULD Missionary Links be continued as a method of personalized stewardship? "Yes, *if done intelligently*," replied Spencer P. Austin, executive secretary of the department of resources of The United Christian Missionary Society. His prompt answer was given during a discussion with Ira A. Paternoster, the department's national director of links and church cultivation, in their busy offices in Missions Building, Indianapolis. The two leaders are increasingly concerned with the difficulties of developing a better stewardship conscience among Disciples of Christ.

Those three significant words—"if done intelligently"—are the apparent key to the solution of personalized stewardship problems that call for the understanding of all friends of Disciples' cooperative work.

The missionary link pattern for the specified support of individual foreign missionaries has existed among Disciples for more than sixty years. The United Society inherited the personalized plan that was established in 1893 by the Foreign Christian Missionary Society, a predecessor board. Across the years the plan has enriched missionary support and local churches by stimulating the interest of numerous Disciples in the needs of world missions.

Until World War I, churches, groups and individuals contributed $600 a year in such personalized missionary support. That amount then paid the total annual cost of maintaining a missionary on a foreign field. There was never any thought that sustaining a missionary link, originally called a Living Link, would undercut support of the general work.

FROM World War I to the end of World War II the figure was stabilized at the net amount to the United Society of $1,000 annually for each link missionary. Wartime currency inflation in the 1940's caused costs to skyrocket so that it became necessary to broaden the base of missionary support. The Society faced two alternatives: either increase the cost for each link relationship or increase the number of link churches for each missionary. Additional link churches seemed preferable, so the multiple link pattern developed.

It now costs the United Society about $5,000 annually to maintain a missionary on a foreign field. The figure includes salary, medical care, pension dues, child allowance, travel to and from the field, furlough rent, necessary equipment, and working funds that cover institutional budgets, program expenses for evangelism, publication of Christian literature, building maintenance, necessary field travel, and several other items.

In order for the United Society to receive not less than $1,000 toward a missionary's annual support, through the channels of Unified Promotion, a church or other contributor must now give approximately $1,500 to Unified Promotion. This prevents a disproportionate share of a church's gifts going to foreign missions to the neglect of home and state missions, Christian education, and similar concerns. Additional link relationships become possible as the church increases its giving to Unified Promotion.

THE multiple link pattern is being simplified by omitting the use of former specific designations like Living Link, Service Link, and Sustaining Link. The relationships, all identical, are now characterized as Missionary Links. The majority of the missionaries have three link relationships, while more than a dozen missionaries, willing to assume the obligations, have recently established a fourth.

Exceptions, however, are made for Golden Links and Junior Links. The former refers to a retired missionary supported for an amount (about one half the cost of a regular link) approximating the annual pension that was unearned before the Pension Fund of Disciples of Christ began operation. Junior Links refer to the children of missionary couples whose annual support varies from $250 to $800. Also, an experimental designation now refers to Candidate Links; that is, students who are in the last years of their training before receiving formal appointment and commissioning.

The number of Missionary Links changes constantly because of the retirement of veteran missionaries and the commissioning of new ones. On May 31, 1954, there were 683 possible link assignments, Mr. Paternoster reported, with 665 either assigned or recommended. These were shared by 528 churches, groups or individuals. For the remaining 18 possible assignments, however, there were then 84 requests pending.

More churches, because of the present economy, are now in a better position to underwrite a missionary link relationship than they ever were before. In many instances such a relationship has been a dream of long standing which at last can be realized. The expansion of the multiple link plan, however, has created several difficulties.

The first difficulty is that of assignment. Personal preferences and prejudices within a congregation frequently become a handicap when local churches become concerned with a single phase of work on a particular field.

FOR instance, a church may insist that it will support only a medical worker in Japan when all such workers on the field may already have their full complement of link relationships. Again, a church may insist upon an American-born Caucasian (sometimes limited to birth or residence in a particular state). Such insistence disregards the fact that the total missionary personnel of the United Society includes American Japanese, Chinese and Negro, as well as British subjects, all of whom are serving effectively and need support.

Still further, a church may insist on having all the link relationships of one of its own youth even though the congregation will automatically have personal ties

Ira Paternoster, left, of The United Christian Missionary Society, discusses link relationships with Mrs. John White, missionary, and O. R. Clary, pastor of her link church.

and fellowship which should be extended to other churches. Among the more extreme reasons too often advanced for refusing a particular link are the missionary's age, appearance, or speaking ability.

IF there are no particular problems in the assignment of a link, about seven letters are required with a congregation to establish the relationship. However, the average number of letters from the United Society assigning a link totals about twelve. That means a tremendous volume of correspondence and is only a part of the six thousand letters concerning links that are necessary every year. The responsibility for the correspondence falls on Mr. Paternoster.

Missionary correspondence is another problem. Some excellent missionaries are normal human beings who do not like to write letters. Nevertheless, failure to correspond may jeopardize the link relationship and the total support of a church for missions. Frequently a congregation may forget that a missionary is primarily a minister on behalf of Christ and the church rather than a foreign correspondent or a promotional agent.

There often is embarrassment concerning personal gifts. Where either the church or the missionary fails to act with mutual understanding, good taste or sound judgment, there is apt to be embarrassment concerning a personal gift to the missionary.

More often than not when the missionary is asked, "What can we do for you?" he answers, "Support the general budget."

"But," insists the link church correspondent, "we want to do something personal." Then, if the missionary finally suggests a real need for a refrigerator, jeep or audio-visual equipment, the situation may become complicated. These gifts become sources of embarrassment because they are expensive items, sometimes costing more than the link church anticipated spending for a personal gift, and then inevitably follows the question of ownership. Does such a gift belong to the missionary or to the mission?

IF the link pastor solicits other churches to share in a gift project, it creates the impression that the United Society has violated its commitments to Unified Promotion. Subsequently, the Society gets blamed for the entire situation. If the item is finally purchased without consideration of freight and customs charges, a further problem arises. The United Society may be faced with freight and customs for an item that might have been bought nearer the field and at a cheaper price. A refrigerator that sells for $325 in the United States may cost an additional $400 or more for freight and customs.

The solution to such problems is relatively simple when the church's minister or other representative inquires about the matter from the United Society in advance of any such purchases.

Danger always lurks in sending personal gifts to link missionaries. The neighboring missionary who may have a link established with one or more small congregations may easily feel neglected. Some congregations are not sufficiently concerned to think of making personal gifts. Others just cannot afford them without jeopardizing the actual link support. Therefore, the neighboring missionary may be regarded by the nationals and others in his foreign community as an unsuccessful missionary. Such a condition may create a psychological problem with pertinent questions concerning the future of such a missionary. Unwise giving on the part of any link church may tend to make a beggar of any missionary. Unfortunately, most personalized giving is directed toward an individual and does not necessarily reflect a concern for world missions or obedience to the Great Commission.

Link relationships with nationals pose a problem. Requests frequently come to Mr. Paternoster's desk for establishing link relationships with nationals, the native Christians of mission lands. This is especially true after nationals have studied in the United States, visited congregations and addressed conventions. The United Society's policy, however, is against establishing such link relationships.

"They are detrimental to establishing an indigenous church," said Mr. Austin. "If a native preacher received his support from American churches, he could never lead his people to thoroughgoing Christian stewardship. Then, too, direct gifts to nationals tend to pauperize the individual, encouraging him to become a beggar of American supporters," Mr. Austin explained.

LINK relationships with nationals would make more of them want to come to the United States for study. The return of those who have studied in America has sometimes resulted in the creation of a hiatus between them and their national colleagues because of the lavish gifts brought home, too often for personal comfort and use.

Budget needs are often bypassed in personalized giving. Link support often looms too large in proportion to the church's support of other phases of the total cooperative program of the Disciples. Giving for specific objects is worth while, of course; but without the additional gifts to the work budget, it is like giving a starving person cake and ice cream when he needs milk, bread, meat and vegetables.

"Local churches long since realized the disadvantages of personalized giving for their local budget support," declared Mr. Paternoster. If the pastor's salary were raised on that basis, he asked, who would have the privilege of sharing in the Easter sermon? Then, what would be done with those who wished to support only that sermon? Would there be no preaching provided for the hot summer Sundays that no one wants to support? If the total budget were not supported, so there could be lights for instance, how could the congregation present an effective Christian witness in its community? Furthermore, how far is it from such administration (either by the local church or by the United Society) to individual administration when a generous supporter says, "Here's a sermon that you *must* preach!"

Occasionally churches—or at least some of their leaders—consider that their link relationship has paid for the missionary and consequently they should administer his work, determining where he goes and what he does on the field, and where he will live and how often and how long he will visit the link church during furlough. Such reasoning often overlooks the fact that many missionaries must continue their training during furlough, some are not permitted to engage in field work for medical reasons, and others may be engaged in some specific work such as creative writing or another definite assignment. Frequently, also, the demanding church fails to consider the tremendous cost of travel for what may or may not be a significant visit.

CERTAINLY the Missionary Links are no longer the magic carpets of missionary outreach without any hazards to the total brotherhood work that they once were.

Already there are congregations that realize the difficulties in personalized giving. There are frequent conversations about the Missionary Link relationship having become a crutch that could well be dispensed with by churches with a long missionary educational background. Such churches have leaders who realize that the extension of the Kingdom of God through the missionary outreach of the churches demands adequate funds for home and state missions, Christian education and other concerns, as well as for foreign missions.

Ministers and missionaries, for instance, must continue to be recruited and adequately trained if an adequate Christian witness is to be maintained in foreign fields in the future. Many of today's effective witnesses committed themselves to full-time Christian service because of summer youth conferences, a significant Christian educational outreach. The long training of missionary candidates requires annual appropriations by the United Society. Certainly foreign missions cannot continue to grow if recruitment and training of the necessary personnel at the home base is defeated by inadequate funds.

Mr. Austin stated at the beginning of this discussion that Missionary Links should be continued, "if done intelligently." Inflation has spiraled the costs of foreign missionary operations, but wisdom dictated that no part of the brotherhood vine of cooperative world outreach should be permitted to wither because of neglect. The growth of brotherhood united promotion during the last two decades has caused Disciples to be more concerned for the total missionary and educational enterprise.

PERSONALIZED giving will doubtless be used by Disciples as long as it provides sufficient funds for the various causes. Surely one significant aspect of it, missionary link relationships, ought to set the pace for a more adequate Christian stewardship by Disciples of Christ and should increasingly express *intelligent* concern for the total world outreach of the brotherhood.

Women and WORLD HIGHWAYS

An Unfolding Challenge

By AYAKO OBANA and GLORIA SANTOS

EDITORIAL NOTE: *Miss Ayako Obana of Toyko, Japan, is a teacher in the Margaret K. Long Girls' School, a Mission Institution of The United Christian Missionary Society. Mrs. Gloria Santos of Laoag, Ilocos Norte, Philippines, is a teacher in Northern Christian College and a leader in the Christian Women's Fellowship in Northern Luzon.*

Both Miss Obana and Mrs. Santos accompanied Miss Velva Dreese, assistant executive secretary of the department of Christian Women's Fellowship of The United Christian Missionary Society, on part of her recent visit to Japan and the Philippines while on educational leave.

Mrs. Obana and Miss Dreese

In Japan

IT was the middle of February, the coldest month of the year in Japan when Miss Velva Dreese arrived in Tokyo. Before she started on her visit to the churches of North Japan, she learned some Japanese words such as *Thank you, Women's Council,* and *Church.* After much practice she could say perfectly *Arigato gozaimasu,* which means *thank you* in English. How useful this one word became to show her friendliness to the women!

"Miss Dreese's visit was not for the purpose of telling the women how their organizations ought to function. Each woman of the groups visited was asked to introduce herself and say something about her family or the work of her council. Sometimes this took much time but it proved a good preparation for the discussion to follow. Miss Dreese had some knowledge of the listeners and their own problems; she spoke of these same problems among American church women, and of how they are being solved.

"Second, Miss Dreese gave us many concrete examples of the work of American women; for example, how they sacrifice their time and money for the church, and how they help their pastor in many ways. We Japanese women felt ashamed of ourselves for not having done anything to practice our Christian love. We have treasured it too much in our own hearts only.

"Third, Miss Dreese used the bookmark prayer reminders of the Christian Women's Fellowship in U.S.A. and Canada most skilfully and effectively. We felt that we were one in prayer when we were given that green bookmark[1] with a mustard seed on it. One woman took the mustard seed for dust and removed it before she learned it was a faith reminder. Miss Dreese asked us to paste on a mustard seed for the Philippine women as a small service project for God and world fellowship. We experienced a new joy in service. I noticed the eyes of every woman shining like those of a child of six or seven when she put the small mustard seed on the bookmark with her own hands.

"Miss Dreese was impressed by our Japanese women. For instance at Shinjo, one of the small northern churches, a young woman with a baby on her back came in and seated herself with her Bible on her lap. For me, she was an ordinary country woman with her baby on her back, just like any other woman, but for Miss Dreese they made really a perfect picture."

—AYAKO OBANA

From Japan Miss Dreese journeyed to the Philippines, a land where she was once a missionary. We will now hear a Filipino woman tell of her visit there.

[1]The mustard seed bookmarks giving suggestions for deepened spiritual life, one of the Christian Women's Fellowship long range goals, were distributed to women in the Area Assemblies of the International Convention of Disciples of Christ in 1951.

In The Philippines

A CHALLENGE for a deeper consecration to women's work in the churches was unfolded for women in the Philippines with the visit of Miss Velva Dreese of The United Christian Missionary Society. The women who convened for an Institute and Convention in Currimao, a place beside the sea, felt it when she shared the possibilities of enriching and developing the women towards a deepened and renewed spiritual life through consecrated service in the total church.

"From Currimao, Ilocos Norte, she visited the local churches to give a lift and inspiration. From the lowland churches she visited the mission churches up the mountains of Abra and Apayao. There she saw a great opportunity for institutes and church visitation for women in this setting.

"It was through her invitation that an Ilocano-Tagalog Conference was held among the leaders of the Christian Women's Fellowship. It was a call to greater heights of achievement; first, for a closer fellowship, and second, for added resources towards women's work in the church.

"As a guest speaker, Miss Dreese made her contribution to the National Women's Association that was in convention in Los Banos, Laguna. From this contact with the women leaders all over the country she acquired a comprehensive grasp of the activities and problems of this growing association of the United Church of Christ.

"Her meeting with the executive committee of Northwest Luzon Conference Christian Women's Fellowship challenged the organization to greater growth and more forward progress. The meeting was a climax to top three months of intensive work.

"Miss Dreese's visit brought about some significant developments. There was a desire among the women for renewed spiritual life and a renewed interest in study and service. An idea was developed to help the smaller groups see the bigness of the total work. There was renewed interest in financing the work. The Christian Women's Fellowship in Laoag planned and shouldered the responsibility of managing an institute. [The institutes held in Abra province were subsidized by the Mission.] This shows the progress the lowland churches have made toward independence and self-support. There was beauty in looking at the women clasp hands for a fellowship circle to close their meetings and in hearing them sing the fellowship benediction which gave a total tie that bound them together in Christian love.

"More than all of these was the feeling developed towards a world fellowship. Before this, we thought in terms of our local churches. The tragedy lies in our littleness and narrowness to the things in life. But repeated over and over in our institutes and church visitations was I John 1:3, *That which we have seen and heard declare we unto you, that ye also may have fellowship with us and truly our fellowship is with the Father, and with his Son Jesus Christ.* That gave us an outreach. This will make the beginnings of a greater Christian Women's Fellowship in our area. We only have to keep the channels open. God will do the rest.

"The women in the United Church of Christ in the Philippines have as their coworker, Mrs. Nona Bousman. Mrs. Bousman devoted two weeks in Apayao and a week in Laoag to see Miss Dreese at work with the women. She will be a channel in unfolding the great challenge to the National Women's Association of the United Church of Christ.

"The way was interspersed with love and joy in knowing that everywhere women longed to do something for their Lord. At one small barrio, we distributed bookmarks with mustard seeds which the Christian women of Japan helped prepare. A little lady came forward and said in a hopeless, most quiet voice, 'Take this bookmark. I don't read and write.' And we said, 'Hang it upon the wall. It will remind you to pray and think of our work here and everywhere.' Her face lighted like the radiance that comes from a child's face when he discovers something."

—GLORIA SANTOS

WORLD CALL

Classroom and Campus

edited by H. L. Smith

The Importance of Liberal Education

SPEAKING before the World Council of Churches assembled in Evanston on August 18, Dr. Charles Malik of Lebanon, addressing himself to the subject "Asia and Africa Ask Searching Questions," commented upon the fact that many foreigners, particularly from the East, coming to the United States for higher education, acquire a very adequate technical knowledge but fail to receive the broad liberal education so essential for life in these days.

He said, "The importance of liberal education, of the cultivation of intellectual virtue for its own sake, for Asia and Africa is not sufficiently appreciated by Christians. The immediate challenges of politics, of economics, of social relations, of the cultural patterns, of the scientific needs, have arrested the attention more. But there are tremendous intellectual values, both in the local traditions of Asia and Africa and in the authentic traditions of the West, which can and should be revived and cultivated, which can have a great bearing on the future. . . .

"Western secular leadership has failed the world intellectually and spiritually. It is too encumbered with 'problems' and with the consideration of means. . . .

"In their demand for a message, a living message dealing with the final things, Asia and Africa pose their greatest challenge."

Chapman College
Orange, California

AFTER a summer of moving from Los Angeles, Chapman College opened on September 13 on the new campus at Orange. The sixty-sixth annual convention of the Christian churches, held in Long Beach the last of July, adjourned to hold their closing session on the new campus and to participate in the formal dedication.

When the books were closed at the end of the fiscal year, it was found that the churches of California, Arizona and Nevada had increased their giving to the college by 38 per cent over the previous year to a total of $78,000. Not only was there an increase in financial support, but the number of Disciples students enrolled was greater and is still larger this year.

Texas Christian University
Fort Worth, Texas

A history of the Texas Good Neighbor Commission, published recently by the Texas Christian University Press, was praised on the floor of the United States Senate during the summer by Lyndon B. Johnson, the Democratic leader. The Commission was created in 1943 by Governor Coke Stevenson to work on various problems of relationships between Texas and Latin America, especially Mexico. The history was written as partial fulfillment for the requirement of the master's degree by Mrs. Nellie Ward Kingrea.

Mrs. Elizabeth Youngblood of Austin, assistant editor of *The Texas Outlook*, has been appointed social director for Texas Christian University's new million dollar student center. She is a graduate of North Texas State College and has her master's degree from the University of Texas. From 1947 to 1950 she served as public relations director of the San Marcos Baptist Academy and served one year with the Texas Employment Commission in Austin. She has been with the *Outlook* since 1951, which is published by the Texas State Teachers' Association. In addition to her duties in the student center, she will teach one course in journalism.

The new center will include a ballroom, a cafeteria, snack bar, campus store, and various game and meeting rooms. Miss Youngblood will have complete charge of planning and directing all student social functions in the center.

A single volume of the William Luther Lewis Library, which recently opened for use in temporary quarters at T.C.U., is worth an estimated $200,000. It is a Pavier Shakespeare, probably the greatest literary rarity ever brought to the South. It was printed in 1619 and is one of only two complete copies known to exist.

Through a $25,000 scholarship grant by the Amon G. Carter Foundation, a number of deserving young students of the Southwest will attend T.C.U. for the next four years. Mr. Carter has been a supporter of higher education in the Southwest for many years. He served as first chairman of the board at Texas Tech in Lubbock. The athletic field at T.C.U. is named after him. He has given in the past ten years more than a million dollars for new buildings on the campus. Two years ago the Carter Foundation established a Chair in American and Texas History.

Drake University
Des Moines, Iowa

Daniel L. Martino, director of bands at the University of Indiana for the past six years, is the new director of bands at Drake University. He replaces Dr. Gordon W. Bird, who resigned effective at the end of the summer session.

Mr. Martino is nationally known as a conductor, composer, and music educator. Before going to Indiana University, he was director of bands at Ohio University at Athens, Ohio, and for three years was acting director of the bands at the University of Minnesota.

Mr. Martino holds the B.S. and M.A. degrees in music education from the University of Minnesota, and for the past year has been on leave of absence to continue his work for his Ph.D. at the University of Kansas. He has studied conducting under Dimitri Mitropoulos, the conductor of the Minneapolis symphony orchestra.

Students and faculty of the Drake Divinity School will sponsor a foreign student who wishes to continue his theological studies in America. This year Traugott Linz of Germany was selected to receive the full tuition scholarship. Ministerial students at the university have underwritten his board and room and will provide otherwise for his needs.

He succeeds Peter Stolt, also of Germany, who was at Drake last year under the same plan. Stolt spent his summer in travel and entered the work of the church in Germany in September.

School of Religion
Butler University
Indianapolis, Indiana

The School of Religion held its fourth annual Radio-Television Workshop in August in cooperation with Station WFBM-TV, the Broadcasting and Film Commission of the National Council of Churches, and the Church Federation of Indianapolis. The workshop was under the direction of Dr. Alfred R. Edyvean, head of speech, radio, and drama.

Visiting lecturers included Dr. Charles A. Schmitz, director of broadcast training of the National Council; Dr. Charles F. Hunter, professor of radio and television of Northwestern University; Dr. Anne Griffen, professor of speech and radio of Columbia College; Dr. William F. Kinzer, professor of speech, Indiana University; and Orval Austin, minister of the college church of Murray, Ky. Members of the staff of the radio station also participated.

Dr. Walter W. Sikes, director of the European-Holy Land Travel Seminar, reported from Rome that they had a most interesting tour with pertinent lectures in England, Holland, Germany and Switzerland. After touring the Holy Land, the group interviewed individuals in university and government centers in Italy and France.

Professor S. Marion Smith spent the summer touring and studying in Palestine.

The School of Religion announces completion of Ph.D. degrees by three members of the faculty during the past summer:

Dr. David Pellet, associate professor in the biblical field, received his degree from the University of Chicago. He has been a member of the faculty since 1946 and is teaching Hebrew, Greek, Old Testament, Intertestimental Literature and Biblical Theology.

Dr. Franklin E. Rector, professor of Town and Country Church, received his degree from the University of Wisconsin in July. He had previously served as teacher and research assistant in the University of Wisconsin and in Oklahoma A & M College. He has been a faculty member since 1950.

Dr. Ronald E. Osborn, professor of Church History, received his Ph.D. degree from the University of Oregon. He previously taught in Northwest Christian College. He has been a member of the faculty at the School of Religion since 1950. He teaches Church History, History of the Disciples, and Literature and History of the Ecumenical Movement. This fall he began a year's leave of absence to teach in the Graduate School of Ecumenical Studies near Geneva, Switzerland.

Phillips University
Enid, Oklahoma

Phillips closed the fiscal year with 239 Life Line Churches. The area was represented by 18 from Arkansas, 18 from Colorado, 71 from Kansas, and 132 from Oklahoma. To be a Life Line Church two requirements are met. First, at least one student is sent to Phillips University each four years; second, an amount equal to at least one dollar per resident member is invested annually in Phillips University's program.

The Second-Mile Church program started September 1. The requirement is that the church go the second mile for Christian higher education by giving at least the second dollar per resident member. Several churches have already indicated their intention to qualify and three have already become Second-Mile Churches.

The university opened with a gratifying increase in enrollment with both dormitories filled.

Twenty-eight divisional scholarships for outstanding achievement in science, humanities, education, business administration, and the social sciences were granted last year and have been renewed for the present year. The scholarships have the value of $100 each.

Atlantic Christian College
Wilson, North Carolina

Forty-two seniors were awarded degrees at the close of the summer term. The commencement speaker was Kermit Traylor, minister of Fourth Street Church of Christ, Columbus, Ohio. Mr. Traylor was graduated from A. C. C. with the A. B. degree in Religion in 1933.

The degrees were awarded to the graduates by President Travis A. White. Others on the program were Z. B. T. Cox, minister of the Farmville Christian Church; Ira A. Kirk, minister, First Christian Church, Rocky Mount; and Dr. James M. Moudy, academic dean of A. C. C.

The two summer school terms opened on June 10 and July 16 with 305 and 242 students enrolled.

Bethany College
Bethany, West Virginia

In addition to the students from foreign countries who returned to Bethany College to continue their education are three new students in the freshman class. One comes from Greece, another from Sweden, and the third from France.

Seven graduates of Bethany College were on the faculty of Western Pennsylvania Young People's Conference, which was held on the campus during the summer. These included Dr. Howard Horner, medical missionary from Wema, Africa; Frank Helme, pastor of the Rushville, Ind., Christian Church; Miss Alice Drake, Pennsylvania State Director of Christian Education; Harold Johnson, State Chairman of Youth Work; Herman Patton, Director of Recreation; George Massay, pastor of the Connellsville Christian Church; and Clarence Schnars, Dean of Men and pastor of the Mt. Lebanon Christian Church. Mrs. Geralding Kears Connell, a sophomore at Bethany from Smithfield, Ohio, was president of the conference.

Higher Education at Miami

MONDAY, *October 25*, Annual meeting of the Board of Higher Education, 9:30 A.M. to 4:00 P.M. at the Biscayne Room, No. 50, in the McAllister Hotel.

TUESDAY, *October 26*, Clinic on Processes of Integration in Higher Education, 9:00 to 12:00.

WEDNESDAY, *October 27*, Higher Education speaker, Theodore A. Distler, Executive Director, Association of American Colleges, 8:35 P.M.

THURSDAY, *October 28*, Higher Education Dinner, Principal A. L. Haddon, College of the Bible, Churches of Christ, New Zealand, guest speaker, 5:45 P.M. at the Alcazar Hotel.

THURSDAY, *October 28*, Recognition of Christian Teacher of the Year, 8:10 P.M., during Convention Assembly which begins at 7:45 P.M.

Southern Christian Home Opens New Wing

A NEW wing at Southern Christian Home, Atlanta, Georgia, was dedicated on September 30. Representatives of Disciples of Christ churches of the area and of the National Benevolent Association of the Christian Church were present for the observance, which marked a large step forward for this children's home.

The initial interest in an additional wing for the main building came from a minister who left his entire estate for this purpose some years ago. But rising costs and enlarged plans required that many others share in the cost of the wing. Actual starting of the building was made possible by the bequest of a member of one of the Disciples of Christ churches in Atlanta. Contributions from hundreds of others followed, and soon enough money was available for the construction of the wing and also for the remodeling of the main building and the boys' building.

The new wing at Southern Christian Home has a capacity for eight additional children, but due to a re-arrangement of facilities the capacity of the Home is actually increased by twelve, thus allowing 25 per cent more children to live in the Home.

Suitable living quarters are provided for the superintendent at the Home. Two individual rooms are provided for multiple use, but one must be used for a supervisor. A recreation room of 1000 square feet is provided on the basement floor, but it is high, light and dry. The semi-finished attic provides much needed storage facilities and is accessible.

A spokesman for the Home said, "We are happy and grateful for all this, and we are glad to say that applications for additional children can be considered favorably."

Since the remodeling of the main building and boys' building, the Home is now able to comply fully with all fire regulations. Stairways are properly enclosed and the new cooking stove is properly vented. The exteriors and interiors of both buildings have been painted, and the plumbing and screens have been repaired. Stone work on the outside of the Home was repointed to match that of the new wing. New shrubbery was planted also.

The new wing of the Southern Christian Home at Atlanta, Georgia, is shown in the photo below. The older wing, at the right, ends at the steps which are in the center of the photo, and the new wing extends on to the left. The wing was dedicated Sept. 30.

—Photo by Dean King

Echoes— *from Everywhere*

Filipinos Grateful For American Gifts

FILIPINO Christians and missionaries in the Philippines wish to express their appreciation to all who have sent such generous gifts of school supplies, first aid articles, "clean-up" kits, soft drink preparation, and clothing during the past six months.

Personal letters of thanks have been written to almost all the senders, but an occasional address has been blurred or lost. This means that we may have missed some of you—and we want all to know how grateful we are for these gifts which will mean so much to our churches in all our mission stations.

These many boxes, upwards of 200, have come as part of a missionary project emphasis of The United Christian Missionary Society.

—HUBERT REYNOLDS

Vigan, Ilocos Sur, Philippines

Hospital Widens Its Horizons

Mungeli Hospital is widening its horizons this year by having no fewer than four of its staff—Dr. and Mrs. Sukhnandan, Dr. Cristopher Deen and Mrs. Daya Chaudhari, R.N.—on study leave in America. We look forward to their return during the latter part of this year, but in the meantime we are understaffed.

Dr. Victor Rambo's return from furlough and the presence of two visiting American ophthalmologists relieved the situation to some extent in the eye department. Dr. John F. DiCicco of Worcester, Mass., and Dr. Leo F. Baisinger of Bakersfield, Calif., have made outstanding contributions to the Mungeli work by their untiring devotion and high standards of service. Both were impressed by the fact that however poor India may be in her general economy she has one kind of wealth—wealth of clinical material and opportunity of service.

Eye camps have been held in village centers about twice a month. In early March, Keith Salmonson and the Fosterpur evangelistic team arranged one in their area, about forty miles from Mungeli. This was one of the most successful eye camps of the year. While Dr. Rambo was in Vellore giving a few weeks to the Christian Medical College, Dr. DiCicco and Dr. Robert Singh did 99 eye operations. All patients were discharged with good results.

—LOUISE RAMBO

Mungeli, M. P., India

Children Are Very Important Persons

When Jesus said, "Let the little children come to me," I'm sure that he was not only loving them because they were adorable but was thinking of them as "V.I.P.'s" (very important persons).

The Christian workers in San Luis Potosi, Mexico, consider children V.I.P.'s, too. After the Centenario Church was erected by means of a generous gift from a Disciples of Christ church in the United States, one of the first activities organized in it was a kindergarten for the children of the very poor neighborhood in which it is located.

The parents are grateful that their little tots are taken care of while the mothers work. Only the workers realize that the children are carefully trained in Christian virtues and that the kindergarten is a controlled environment in which to practice Christian living. The children themselves know that it is fun!

At the Mothers' Day program this year a Mothers' Club was formed in order that the work of the kindergarten might be carried into the homes more effectively. Mrs. Howard T. Holroyd, director of the work, plans to use doctors, nurses, teachers and other Christian workers in the club programs in order to help train the mothers.

Everything possible is being done that these V.I.P.'s may have sturdy Christian characters upon which to build their lives, even though they do live in slums.

—ELLA HUFF KEPPLE

Pabellon, Ags., Mexico

Fun at Pendra Road

Every afternoon at about four o'clock a group of primary and kindergarten children peer over the gate of the mission compound at Pendra Road, India. Two of the mothers come and unlock the swings and take out the balls and skipping ropes; then they ring the bell. It is hard for the children to wait so long, and they come running and shouting to take possession.

Our first aim is to teach the principle of "turn-by-turn," and we learn to share with one another and to swing the tiny ones, too. Great fun is the Indian circular up-and-down swing made of a curved branch, the crook hollowed to fit over a pointed post driven into the ground. The sand piles are fun, also, when the sand is freshly sprinkled.

After a busy hour the bell rings again. We put away our balls and ropes and carefully climb the flat roof at the back of the house. For a few minutes we watch the sun setting behind the Amarkantak Hills, the clouds of dust from cattle wandering home, the blue smoke of supper fires lit in the village, the little temple on the hill, and the *talao* (tank) where two fishermen are bringing in their lines. Then we join hands in a circle. What shall we sing? Vijay says, *"Ao, jagat ki log sab hai,"* so we sing, "Come, people of all the world, King Jesus is calling you."

Then we bow our heads, fold our hands, and Sarojini thanks God for all his goodness and prays he will keep us safe this night. Then we say goodbye to one another. The best time of day is over, and we go home.

—ELIZABETH SMILEY

Pendra Road, M. P., India

Tokyo Seminary Graduates Record Number

Recently the largest senior class in the history of theological education in Japan was graduated from the Tokyo Union Theological Seminary when 47 young men and women went out to minister in rural and urban parish churches throughout Japan.

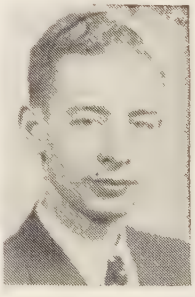
This school, which is an official seminary sponsored and supported by the United Church of Christ (Kyodan), represents a merger of the Presbyterian-Reformed, Methodist-Evangelical-Disciples and Baptist seminaries in 1943. The present enrollment of this seminary is 225. Among these are six Disciples-related students. Hallam Shorrock, the Disciples lecturer on the seminary staff, is conducting two seminars.

—JAPAN MISSION NEWSLETTER

Missionaries Return to Congo

On our way back to the Belgian Congo from our furlough in the United States we stopped at Wema in time for supper with the Claylon Weeks and Bernard Davises. Then we left on the following morning at eight o'clock for Mondombe, where we were to resume work.

We had not gone very far when our car began to overheat and we had to stop and add water. All day it kept getting worse and kept losing power. Soon we had to stop at every swamp for more water! It is a wonder that we ever reached our destination. It's a strange feeling to have motor trouble and know that there is no



Mr. Cuppy

Mrs. Cuppy

help for several days' journey in any direction.

We crossed the ferry at noon and ate our lunch on the way. The "ferry" is a platform built on top of four native canoes and is poled, paddled and pulled across the river. It took us one and one-half hours from the time we arrived until we drove off the other side! We came crippling into Mondombe at 5 P.M. and were all mighty glad to be there. Incidently, a tire went flat the next morning!

—VERA GRACE CUPPY

Mondombe, Belgian Congo

Missionary Worship Service

Theme: *"What Is the City, but the People?"*

NOVEMBER
"The City of Salt"

(For a worship center, use a poster of All Peoples Church as a backdrop. Place a Bible on a stand, open to Matthew 5:13. To one side set a shallow dish of salt.

(This is a dramatized worship service. Ask those present to imagine they are in a community center chapel where Jarvis College Singers are guests for the meeting.)

PERIOD OF MEDITATION: music background, "Jesu, Joy of Man's Desiring," Bach (Columbia Record #17150-D, Walter Geishking, pianist). The worshipers bow in silent prayer.

A TRIO, representing Jarvis College Singers, sings the first section of the anthem, "Jesu, Joy of Man's Desiring," following which the record continues softly throughout the service.

A WOMAN (white) sitting at the rear of the group speaks:

"Their singing is good . . . All 'niggers' sing well . . . 'Jesu, Joy of Man's Desiring' . . . Bach . . . Why don't they sing their music . . . About golden harps, and chariots, and shoes . . . suits them better . . . 'Jesu, Joy of Man's Desiring' . . . Good soprano voice, clear and true . . . Why is she singing for us? . . . Those men, ten of them . . . I haven't had a yard man all summer . . . That girl has a sweet smile . . . I wonder if any of them know how to scrub and cook . . . They look strong . . . But they go to college . . . and sing Bach . . . Everything is getting so mixed up . . . I like them . . . in their place . . . We send missionaries to Africa . . . Who said 'of one blood all nations of men'? . . . Preachers like to quote that . . . 'Neither bond nor free' . . . But 'niggers' and Bach . . . college and meetings together like this . . . Where will it lead? . . . 'Jesu, Joy of Man's Desiring' . . ."*

A SECOND WOMAN (Negro) SPEAKS:

"'King Jesus Is A'Listenin' . . . Ah knows you a 'listenin' to me now, King Jesus . . . Ain't you always bent down and heard my prayers . . . Jest thanks, today, Lord, thank you, thank you . . . My heart is full and runnin' over with thanks to you, King Jesus . . . Such sweet singin', Lord, jest like angels . . . This meetin' . . . White folks and us sittin' in this pew together 'cause we all love you . . . 'King Jesus Is A 'Listenin'' . . . You remembers how Ah longed for schoolin' and music, Lord . . . And more beauty . . . It wasn't to be . . . My children, and theirs . . . White Christians been so good . . . Thank you, King Jesus . . . Jest tried to make their houses clean and bright . . . Ain't that beauty, too? . . . These fine young folks goin' to college . . . They knows you, too, Lord . . . It shines out through their faces . . . Life so good for Christians . . . Thank you, King Jesus . . . Jest thanks . . ."*

A THIRD WOMAN (White) SPEAKS:

"'Mine Eyes Have Seen the Glory of the Coming of the Lord' . . . So much has happened in twenty-five years . . . Time goes so fast . . . Seems like nothing changes, but it does . . . In those days one was criticised for calling the Jarvis president 'Mister .....' . . . Now this meeting together . . . 'Dr. .....' and 'Dean .....' . . . Eating together served by white women . . . One body, one spirit . . . Some are surprised . . . some shocked . . . most are pleased . . . So much time, Lord . . . It takes time . . . Little by little we do learn . . . Then it was just Tom or George or Harry, no titles . . . Progress . . . Music so lovely . . . Must learn to appreciate them for more than musicians or domestics . . . People, Lord, Thy people . . . brothers . . . 'Mine Eyes Have Seen the Glory' . . . Much has changed . . . So much to do . . . One human family . . . But 'His Truth Is Marching On' . . ."*

A JARVIS STUDENT SPEAKS:

Beautiful music . . . We are proud of our singers at college . . . And I am so grateful to be studying, too . . . So grateful to have the opportunity to prepare to be able to do my share toward making "Thy Kingdom Come" . . . Thank you, Lord . . . Grandmother would love this music . . . She always loved beauty . . . And never dreamed that one day I would be helping create as a social worker . . . Mother taught that "Happy is the man that findeth wisdom, and the man that getteth understanding." . . . She dreamed of mixed meetings such as this . . . And here I am, a part of it, and planning graduate work to "show myself approved" . . . Help us all, Lord, as we search for wisdom and understanding that thy truth may continue to "march on!" . . . Among all men . . . everywhere . . .

TRIO SINGS the last refrain of "Battle Hymn of the Republic."

PRESENTATION OF TITHES AND OFFERINGS

PRAYER OF DEDICATION: O God, Father of us all, we read "You are the salt of the earth; but if salt has lost its taste, how shall its saltness be restored? It is no longer good for anything except to be thrown out and trodden under foot by men." Grant, our Father, that by thy mercy we may be preserved and purified to the end of being so filled with thy goodness that we shall be of one desire, and one desire only: to so fulfill our function in thy pattern for our lives that the prayer of thy Son, "that they may be one," may be realized in our time, and our cities may become "Cities of Salt" for all men. In Jesus' name we pray, Amen.

MUSIC (record), up full.

—MRS. RUSSELL E. PALMER

*From "Three Women Hear Jarvis Singers at Missionary Meeting," by Alberta Brown, *The Christian-Evangelist*, January 17, 1951. Used by permission.

In Memoriam

Mrs. George H. Ramsey, Feb. 7, Keokuk, Iowa. Widow of former minister of First Christian Church. Interested and active in community projects. Teacher in Sunday school and ardent C.W.F. member.

Mrs. Mabel Mills, May 2, Noblesville, Ind. Loyal member of Clarksville Christian Church and C.W.F.

Ethel Cooper Meyers, June 22, Robinson, Ill. Beloved member of First Christian Church. Devoted to her church and family. Active in all church work, sympathetic and always giving of her time and means to those in need.

Mrs. Ada Scriven Smith, Feb. 11, Albany, N. Y. Faithful steward of talents, time and means which she used generously in church school, missionary and public school work. One time district president of women's missionary society.

Mrs. E. H. Higgins, June 25, Hopkinsville, Ky. Long an active and beloved member of Ninth Street Christian Church and its missionary organizations.

Mrs. Katherine Wilson Grinstead, July 11, Hopkinsville, Ky. Member of Ninth Street Church, past member South Louisville Church, and for many years active member of First Church, Irvine, Ky.

Dora E. Hughs, Aug. 12, Poestenkill, N. Y. Widow of Ernest Hughs. Beloved member of Church of Christ, Disciples. Consecrated woman, devoted to her church and active in women's groups.

Mrs. Julia Moore, June 17, Kinston, N. C. Loyal and beloved member of Airy Grove Christian Church. Her spirit of cheerfulness, kindly interest in people, and unwavering loyalty to Christ lingers on. Age 72.

American Troops Are Serving Well

(Continued from page 28)

"But the military cannot police character. Our men have to be conditioned to stand up under immoral and pagan conditions. Chaplains can advise the men and help them through character guidance, but a basic answer is found in the home environment."

EVERYWHERE in the Pacific area Mr. Boyd found that the greatest need of the people is for the "spirit, teachings, principles and love of Christ." Sometimes, he says, the paganism has engulfed our troops.

"America's biggest investment in the Far East," he says, "has been her missionary dollars."

Mr. Boyd toured the Far East as a representative of the Committee on Military and Veterans Services of Disciples of Christ.

For Adult Mission Study

NOVEMBER

Theme
The City

In the Heart of the City's Need

IN February, 1954, All Peoples Christian Church invited Dr. John Frey, national evangelist with the department of church development and evangelism of The United Christian Missionary Society, to conduct a week of evangelistic services. The week of preaching was preceded by a week of visitation by members of the church. At the close of the meeting All Peoples added 92 new members to the church roll, about half of whom made their confession and were baptized.

Many of these new Christians had been contacted through the Community Center program and subsequently led to give their hearts to Christ. Thus the Church and Community Center share in the great evangelistic task in the community. (In your program, you will need to change the figure for membership at All Peoples from over 200 to over 300, for this meeting was held after the program had been written.)

Dr. Frey, who has held evangelistic meetings all over the country, remarked that this meeting at All Peoples is one of the most inspirational in which he has participated.

Additional Material

You will find a great deal of interesting material concerning the program at All Peoples and other inner city projects. Be sure to use the material in the pamphlet *Disciples of Christ in the City*. (In addition to the section on institutional missions, there is further information on the church in the inner city area and a paragraph on Flanner House.)

Why not make a poster or mount pictures and articles about All Peoples? If you have a bulletin board, post material concerning this institution, Mexican Christian Institute (also a project "in the heart of the city's need") and Flanner House. Request from the United Society free folders describing the work of All Peoples and M. C. I. and the free pamphlet " . . . *endowed by their Creator.*"

This issue of WORLD CALL contains an interesting picture story about All Peoples. Last month's issue included a similar spread on M. C. I. Other issues of WORLD CALL that contained articles on All Peoples are Oct. 1952 (p. 11); Apr. 1952 (p. 7); Feb. 1950 (p. 31); June 1949 (p. 29); and Apr. 1949 (p. 5).

If your church uses the worship bulletin and weekly news bulletin prepared by the Society, you will find additional articles and pictures here for information.

For pictures and further information concerning Flanner House, write directly to Flanner House, 333 West Sixteenth Street, Indianapolis, Ind. *Be sure to stress in your program that Flanner House is no longer a project of the United Society but is now supported by the Indianapolis Community Chest.*

By the way, did you notice that recently President Eisenhower signed a Bill incorporating the Board for Fundamental Education? This Bill has become Public Law No. 507. (If you are interested in having a copy of this Bill, you may write Representative Charles Brownson in Washington, D. C.) The pilot projects of this new board are Flanner House and Jarvis Christian College (the Disciples-sponsored college for Negro students in Hawkins, Texas). Here is history in the making!

Other Sources

The interdenominational booklet *When* carries a picture section on All Peoples. There are articles about other inner city institutions in this booklet, too. Use material in chapter 8 of the study text, *Man and God in the City*.

The other age-group books have interesting stories of churches at work in inner city areas. Even though you are an adult, you will find the youth book *They Live in the City* fascinating and helpful reading. The children's books *Sidewalk Kids* and *The Boy with the Busy Walk* have stories that may supplement this program. The pictorial *Friendly House* contains pictures from All Peoples.

The pictures in *Friendly House* are taken from the filmstrip *Jimmy Finds City Friends*. This is the interdenominational filmstrip for children, but it is quite usable for adult groups, especially since it tells the story of All Peoples Community Center. (Rental, $1.00; order from Audio-Visual Services, U. C. M. S.)

Speaking of audio-visuals, don't overlook the 30-minute sound film *For All People*, a dramatic story about the influence of All Peoples upon the lives of those in its community (rental, $6.00). The film *City Story* is appropriate for the study of the theme of the church in this area.

The Church and Minority Groups

The pamphlet on *The Church and Minority Groups* is now available. A sample copy was sent to each C. W. F. president. Additional copies may be secured from Sales Literature at the following rate: single copy, 50 cents; 2 to 9 copies, 35 cents each; 10 to 25 copies, 25 cents each.

A Dramatic Worship Service

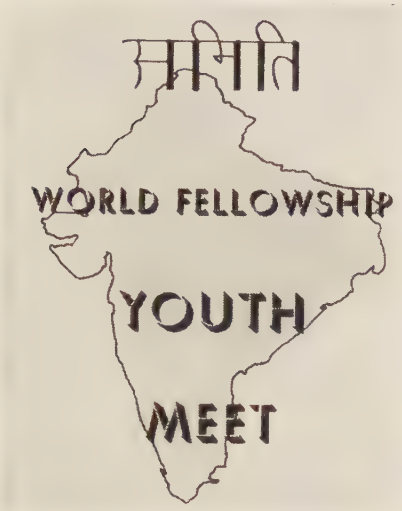
You will note that the worship service for this month (appearing on another page) is a dramatic service based upon a concert presented by the Jarvis Christian College Choir at an interracial meeting. The attitudes expressed by the four women in this service reveal the gradual changing relationship taking place between Christians of majority and minority groups.

You may not be able to use the suggested record or trio; you may not have a musical instrument or phonograph available in your meeting place; but surely you can find a soloist who can provide the necessary background music. If you cannot use the music suggested, substitute other songs, but be sure the first song used is a classic and not a Negro spiritual.

The worship services should be a very vital part of your program. Do not consider them lightly. Spend time on their preparation, including setting up a worship center. Much prayer and thought have gone into the planning of these services. An equal amount should be spent in the preparation and presentation of them. Then truly your women will receive a worship experience; the worship service will be as important as the study; the study will be more effective; your purpose for meeting will have been accomplished.

Boys of all ages and races make their way to All Peoples Community Center, Los Angeles, California, where they find wholesome activities to keep them busy and happy.

Youth and Missions

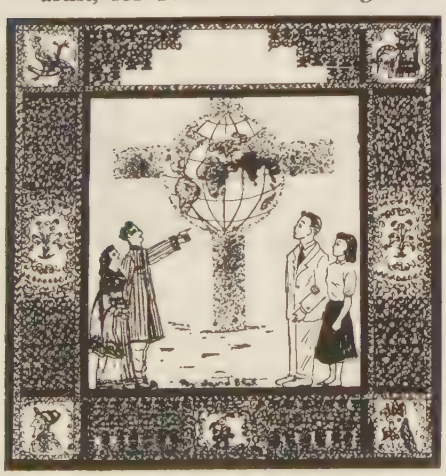


ABOUT thirty years ago certain states began holding youth gatherings with mission work abroad as their chief subject of study and discussion. Kansas, Indiana and Kentucky were first among the pioneers. Other states followed. Some years about 18,000 youth and leaders of youth have attended.

For some years, the themes of the meetings have been the foreign mission—or general mission—study theme used by many other communions as well as ourselves. Since this year's study is "India, Pakistan, and Ceylon," the Meet centers on India, as it is there that our brotherhood maintains work.

At the church where youth of each district will gather, there will be decorations suggesting India, greetings in the Indian manner, and a banquet with food similar to that of India. In discussion groups, the teens will hear and talk about Christians and Christian work in India. Worship services will bring illustrations and quotations from Indian Christians. Included also is material prepared by Kenneth L. Potee, missionary to India, and used by Indian youth. Thousands of youth will see *Village of the Poor,* new and thought-provoking film showing the power of the gospel among Indian people. Some ambitious directors will see that one of the new one-act plays with a setting in India has a place on the program.

Cover designed by David Shah, Indian artist, for booklets for teen-agers.



Services for Intermediates

For the first time, separate worship services are provided for intermediates, planned to inspire a new appreciation of the gift of the Word of God as it has been brought to us. Stories of men who have risked their lives to carry translations as "wings across borders" are used. Today's translators and colporteurs are presented—crossing the bridges built by those who have worked on literacy teams throughout the world—heroically striving to place in the hands of all who have learned to read the Book of a Thousand Tongues, inevitably to become the Book of Two Thousand Tongues.

Stewardship Booklet

Since stewardship is one of the emphases of the church program this year, two of the interest groups, one for seniors, and one for intermediates, will deal with this important subject. The textbook is *Lifetime Lease,* a new, delightfully readable booklet written especially for youth.

You will want to turn back to the Youth and Missions page in the September WORLD CALL for a picture and brief biographical sketch of David Shah, the Indian artist who designed the cover illustrated on this page.

Throughout this Western adaptation of the Indian *mela,* leaders will attempt to lead youth into a sympathetic understanding of the attainments, problems, and opportunities of Christians in India. It is hoped that a continuing interest in the Christian cause in that country will be established in thousands of young minds and hearts.

—MARETA SMOOT

Scenes from Thailand

LYDIA Estoye, missionary from the Philippines, and Margaret Cherryhomes were initiating a project in handwork at a meeting of the women of the Chinese church in Nakon Pathom. The charming Dr. Wu, daughter-in-law of Dr. T. H. Chen, was the worship leader. The women showed a great deal of interest as they examined the articles in the handwork display. A number of them were Lydia's work.

George Cherryhomes, true man of faith in several senses, drove the Landrover on a long jungle trip with no spare tire along. Between bounces we heard stories of the times this vehicle had sunk deep in the mud of the rainy season and had been pulled out by a cable fastened high in a tree and turned by a windlass. After several of us returned from a trip to a village up the canal, I was interested to watch as George sat and drank coffee and visited in the bazaar with some men who obviously enjoyed his company and did not want to let him go.

Missionary "Extras"

A favorite picture of Mrs. Edna Gish shows her playing the portable organ at a party and meeting in the lovely tropical garden of the Chens. Pastor Woo, pastor of the Chinese church and a musician of unusual talent, played the violin.

Jose Estoye, able and charming young missionary from the Philippines, had a certain little task to perform whenever he visited the Cherryhomes. Little Danny, aged two, expected Jose to give him a ride around the school grounds on the bicycle. Both boys seemed to enjoy the activity.

Gigantic Candles

On Sunday afternoon came a trip up the river to the conference grounds on the beach. At one point along the wide river, we came upon a row of five tall, slender evergreen trees which suggested five gigantic lighted candles. They towered perhaps fifty feet above the forest trees which surrounded them. I thought of them as great candles lighting conferees along their river paths to the grounds.

At an evening party and inspirational meeting in the tropical garden of Dr. and Mrs. Chen, Mrs. Edna Gish plays the portable organ and Pastor Woo of the Chinese church, a talented musician, plays the violin. This picture was made in Thailand.

Conference Grounds

When we moored the boat at the sandy bathing beach and climbed a path running along a thriving vegetable garden, we found ourselves in a tropical fairy land. Wide, sheltering palms that furnished continuous shade. Tall, slender palms that imposed their circular foliage against the sky. I thought that thousands of teen-agers of North America would walk on air in their delight if they were privileged to spend a week in this spot.

—MARETA SMOOT

WORLD CALL NEWS ROOM

DAVID S. McNelly, former pastor of Mirror Lake Christian Church of St. Petersburg, Fla., has been named associate secretary in the department of church development and evangelism of The United Christian Missionary Society. He will have special responsibility in the field of evangelism, succeeding Theodore R. Leen who resigned last January to become executive secretary of the Christian churches of Northern California.

Mr. McNelly

Mr. McNelly, who began his new work on Sept. 1, is a native of Portsmouth, Ohio. He attended Huntington College, Huntington, Ind., and Butler University School of Religion. He has held pastorates in Fort Wayne and Indianapolis, Ind., as well as in St. Petersburg where he had served since 1944.

Harry B. McCormick of Indianapolis, Ind., former president of the United Society, became the interim pastor of Mirror Lake Church on Oct. 1.

Mrs. Dulcina Elliott of Eugene, Ore., was named president of the Disciples Student Workers Association at the annual conference of the organization held at Fulton, Mo., June 28-30. She is the student work director at Christian House which serves students of the University of Oregon and Northwest Christian College.

Other officers elected to serve during the coming year were Jim Spainhower, Fayetteville, Ark., vice-president; Walter Abel, Manhattan, Kan., secretary; Russell Fuller, Tucson, Ariz., treasurer, and Lawrence Bash, Austin, Tex., delegate-at-large.

Two Disciples of Christ church women are among 18 women named by the United Church Women of the National Council of Churches to serve as consultants on women's work in their sections of the country. They are Mrs. Theodore R. Leen of Berkeley, Calif., and Mrs. H. I. Rudduck of Mishawaka, Ind.

A workshop for the entire group was held at Chautauqua, N. Y., July 25-30. Here the 18 consultants were given training for service as resource leaders on the request of denominational or interdenominational women's groups. The workshop was conducted by the National Council's Department of United Church Women.

Miss Margaret Westfall, until recently church secretary for the First Christian Church in Jacksonville, Fla., has accepted a position as field worker in industrial defense and camp communities for the Disciples of Christ. She began her new work on Sept. 1.

Miss Westfall succeeds Mrs. O. B. Morris who resigned last February to become pastor of Chandlerville Christian Church, Chandlerville, Ill.

Word has been received of the death of W. T. Huff of Norman, Okla. Mr. Huff was the father of Mrs. Ella Kepple, missionary to Mexico with the United Society.

Graham Frank, 81, pastor emeritus of Central Church in Dallas, Tex., and for many years general secretary of the International Convention, died on Aug. 21.

Dr. Frank, who was pastor of the Dallas church for more than 25 years, died less than a month after the death of Mrs. Frank.

Dr. Frank had served as pastor of Central Church until his retirement in May, 1942, when he had completed 50 years in the ministry.

The Disciples of Christ Historical Society has purchased two lots on Grand Avenue in Nashville, Tenn., as the permanent site for a headquarters-library building.

In addition, according to an announcement by James E. McKinney, executive director, and Claude E. Spencer, curator, the Historical Society has also made arrangements to acquire from Scarritt College two adjoining lots, giving the Christian church agency a quarter-block of property.

Community activities were carried on throughout the summer at Mount Beulah Christian Center, on the old Southern Christian Institute property near Edwards, Miss. About 500 young people and adults made use of the buildings and grounds for conferences and meetings.

Mr. and Mrs. Orval F. Morain, both members of the Christian Church of Fowler, Kansas, came to Mount Beulah Center in July. Mr. Morain is directing property maintenance at the Center and Mrs. Morain is in charge of the business office which handles transcripts of S.C.I. academic records and requests for use of the buildings and grounds.

In August a weekly Thursday night Bible study group was started with B. L. Jacobs, Christian church minister and farm manager, as leader. Mrs. Jacobs is in charge of the "Nex-T-New" used clothing store at the center.

Myron C. Cole, pastor of First Christian Church, Portland, Ore., has been named a member of a Protestant preaching mission team which will conduct five-day missions at bases of the Far East Air Forces in Guam, Okinawa, the Philippines, Japan and Korea.

The fall program of overseas preaching missions to be conducted by the U. S. Air Force will also include missions at bases of the Northeast Air Command and in North Africa, according to an announcement by Major General Charles I. Carpenter, Chief of Air Force Chaplains. The program, which opened Sept. 5 will run through Dec. 3. It will mark the completion of the fourth year of a global circuit riding program of overseas preaching missions.

Ewart Thomas Visits Missions Building

Ewart Thomas, missionary to India with The United Christian Missionary Society, who spent the summer in the United States, will leave Miami on Nov. 2 for England. After a short stay there, he will proceed to India. At right, Mr. Thomas is shown in the library at Missions Building, Indianapolis, Ind., where he did some research work on the Disciples of Christ in America.

A native of Glamorganshire, Wales, Mr. Thomas attended the University of Wales where he received both B.A. and B.D. degrees. He first went to India in 1947 and for four years worked as a British Baptist missionary among the aborigines in the Khond Hills, Orissa. Then for a year and a half he served as superintendent of the Leprosy Hospital in Cuttack, Orissa, and as superintendent of the mission press.

When he returns to India late in 1954, Mr. Thomas will be assigned to the Disciples of Christ mission station of Jabalpur to undertake Christian literature work there. He and Mrs. Thomas will take the place of Mr. and Mrs. Fay Livengood, Disciples missionaries who retired last June.

Missionary Register

Arriving from the Field:

Mr. and Mrs. Ralph Tillery with their children will return to the United States in November on regular furlough from Africa.

Miss Carolyn Watkins will also return from Africa on furlough in November.

Departing for the Field:

Mr. and Mrs. Haldor Heimer with their two children left Belgium in July, arriving at their station at Ifumo, Belgian Congo, in August.

Mr. and Mrs. Walter Cardwell with their children left New York on Sept. 1. After brief studies in Belgium they will proceed to Belgian Congo on Oct. 30.

Miss Ruth Peterson left Belgium Sept. 4 for Coquilhatville, Belgian Congo.

Dr. Donald H. Baker, after a short medical furlough, returned to Mondombe, Belgian Congo, early in September.

Miss Fraulein Jarman left Belgium on Sept. 18 for service in the Belgian Congo. Miss Edna Poole will leave New York on Nov. 5 returning to her work in Belgian Congo.

Burrus Dickinson, until last June president of Eureka College, Eureka, Ill., has been appointed ad interim executive secretary of the Illinois Christian Missionary Society.

Born in Eureka, Dr. Dickinson is a graduate of Eureka College. He holds M.A. and Ph.D. degrees from the University of Illinois where he taught from 1927 to 1939 when he assumed the presidency of Eureka.

A son, John David, was born July 13 in Buenos Aires to Mr. and Mrs. Leonard Vaughn, missionaries to Argentina with the United Society.

A daughter, Melody Lynn, was born July 28 to Mr. and Mrs. Austin (Mack) Warner, missionaries to Japan with the United Society.

A son, David Lawrence, was born July 29 in San Juan, Costa Rica, to Mr. and Mrs. Dean Earl Rogers, missionaries to Paraguay with the United Society.

A son, George Parker Rossman III, was born Aug. 11 in Indianapolis, Ind., to Dr. and Mrs. G. Parker Rossman. Dr. Rossman is student work executive in the department of religious education of the United Society.

Miss Dorothy Leen was married to Jack Dugan on June 26 at Downey Avenue Christian Church in Indianapolis.

Her sister, Miss Connie Leen, was married to Morgan R. Sly on Aug. 28 at the same church.

Both brides are the daughters of Mr. and Mrs. Theodore Leen. Mr. Leen, formerly associate secretary in the department of church development and evangelism, is now executive secretary of the Christian churches of Northern California. Mr. Sly is the son of Virgil A. Sly, chairman of the Society's division of foreign missions.

Miss Cathleen Pugh was married to William Lawrence Erickson on Sept. 4 at Downey Avenue Christian Church in Indianapolis. Mrs. Erickson is the daughter of Mr. and Mrs. Samuel Pugh. Mr. Pugh is national director of church development and ministerial services for the society.

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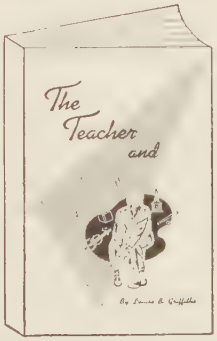

The Teacher and Young Teens

by Louise B. Griffiths. This book is a comprehensive new leadership training guide which discusses materials, equipment, and resources for teachers of Intermediates (ages 12-14). Includes procedures for Sunday morning and evening sessions. Vital helps for planning religious education for young teens. **$1.75**

The Primary Church School

by Hazel A. Lewis. A leadership text on the help the church can give Primary children, ways of establishing a closer relationship between church and home, methods of effective organization, etc. **$1.50**

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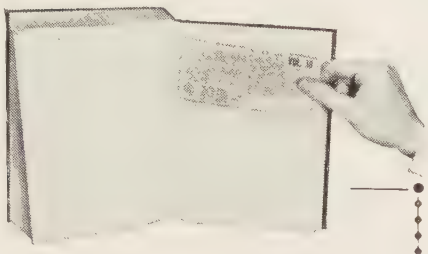

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Book Chat

(Continued from page 20)

their qualities of directness, brevity, and pointedness, which are so well adapted to the minds of our youth, conditioned as they are to radio timing. It is good to preach sermons to youth, for this flatters the entire congregation. We all like to feel young. Finegan is a fine preacher, scholarly in background, pertinent in reference, modern in dealing with the things of life in our day, and original in his treatment and selection of themes.

His title sermon on "The Orbits of Life" is a good illustration of his method. He stimulates the imagination by giving some astronomical facts about the wandering comets in the great universe and how they are brought back into the orbits of the stars. Jesus found many wandering souls and he brought them back again into the center of life. Such preaching is apt to be remembered much longer than merely didactic addresses.

Books Mentioned in Book Chat

BUT WE WERE BORN FREE, by Elmer Davis. Indianapolis. The Bobbs-Merrill Company. 219 pp. Price $2.75.

DISCIPLINES OF THE HIGH CALLING, by Perry Epler Gresham. St. Louis. The Bethany Press. 176 pp. Price $2.50.

PREACH THE WORD OF GOD, by Frederick M. Morris. New York. Morehouse-Gorham Co. 157 pp. Price $2.50.

YE ARE MY WITNESSES, by Earle V. Pierce. Philadelphia. The Judson Press. 272 pp. Price $3.00.

THE ORBITS OF LIFE, by Jack Finegan. St. Louis. The Bethany Press. 160 pp. Price $2.50.

Book of the Month

BARTON WARREN STONE: EARLY AMERICAN ADVOCATE OF CHRISTIAN UNITY, by William G. West. Saint Louis. Christian Board of Publication. Price, $4.00.

The Commission on the Promotion of Christian Literature recommends to laymen and ministers, *Barton Warren Stone: Early American Advocate of Christian Unity,* which was chosen for October reading by Dr. Ronald E. Osborn, School of Religion, Butler University, Indianapolis, Ind.

Commenting on the book, Dr. Osborn says:

"Here is one of the important books on the history and thought of Disciples of Christ. It deals with an important man. He merits a large place in the history of Disciples of Christ and of religion on the frontier.

"The book deals with important ideas. In the current revival of theological interest, the book is especially timely.

"Dealing with an important concern of our age, the book presents Stone as an 'early American advocate of Christian unity.' In these days of ecumenical interest, his passion for the oneness of God's people and his thinking as to how it should be accomplished take on new significance."

Edited by William M. Horn

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Audio-Visual Suggestions

WHERE THE NEW DAY DAWNS is a new film released by the audio-visual department of The United Christian Missionary Society. It is a color sound film of dramatic documentary type showing phases of missionary work by Disciples of Christ in Thailand, the Philippines and Japan. The film, most of which was taken on the mission fields, lifts up phases of work which are typical of general missionary work being done. 30 min., color, rental $10.00.

LIVE AND HELP LIVE is the title of the sound filmstrip announced previously under the general title, *Disciples and Minority Groups*. Produced by the department of audio-visual services and the department of social welfare of The United Christian Missionary Society in relationship to the current emphasis on work with minority groups, it is a challenge to Christians and churches to rethink their attitudes toward persons of other cultural or racial heritage. 90 frames, 24 min., sound on 33⅓ rpm record, color, rental $3.00. (Sale price, $15.00.)

(Available from UCMS, 222 S. Downey Avenue, Indianapolis 7, Indiana.)

Publications Received

FREE CHURCHES AND CHRISTIAN UNITY, by Marion J. Bradshaw. Boston. Beacon Press. Price, $3.50.

THE BOY WITH THE BUSY WALK, by Anne M. Halladay. New York. Friendship Press. Cloth, $2.00; paper, $1.25.

THE BIBLE IN WORLD EVANGELISM, by A. M. Chirgwin. New York. Friendship Press. Cloth, $2.50; paper, $1.50.

THE CHRISTIAN HOPE, by T. A. Kantonen. Philadelphia. Muhlenberg Press. Price, $1.50.

THE CATHOLICITY OI PROTESTANTISM, edited by R. Newton Flew and Rupert E. Davies. Philadelphia. Muhlenberg Press. Price, $1.75.

OLD TESTAMENT IN MODERN RESEARCH, by Herbert F. Hahn. Philadelphia. Muhlenberg Press. Price, $4.00.

HOW OUR BIBLE CAME TO US, by H. G. G. Herklots. New York. Oxford University Press. Price, $3.50.

A TREASURY OF THE KINGDOM, compiled by E. A. Blackburn and others. New York. Oxford University Press. Price, $3.50.

HOW TO LIVE ALL YOUR LIFE, by David A. MacLennan. Nashville. Upper Room. Single, 15c; 10 for $1.00.

PREACH THE WORD OF GOD, by Frederick M. Morris. New York. Morehouse-Gorham Co. Price, $2.50.

THE LIVING CHRIST AND DYING HEATHENISM, by Joh. Warneck. Grand Rapids. Baker Book House. Price, $3.95.

REVOLUTION IN MISSIONS, by Willis Church Lamott. New York. The Macmillan Co. Price, $3.50.

IN THE CAUSE OF PEACE: SEVEN YEARS WITH THE UNITED NATIONS, by Trygve Lie. New York. The Macmillan Co. Price, $6.00.

Series of booklets from the National Student Council of the YMCA, 291 Broadway, New York 7; and National Student YWCA, 600 Lexington Ave., New York 22. Each, 25c; 5 for $1.00.

The Inescapable Question: Where Are You? by Howard D. Kee.

Faith, Sex and Love, by William Hamilton.

You in the University, by Seymour A Smith and Students.

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You, the Nation and the World, by Ernest W. Lefever and Herman Reissig.

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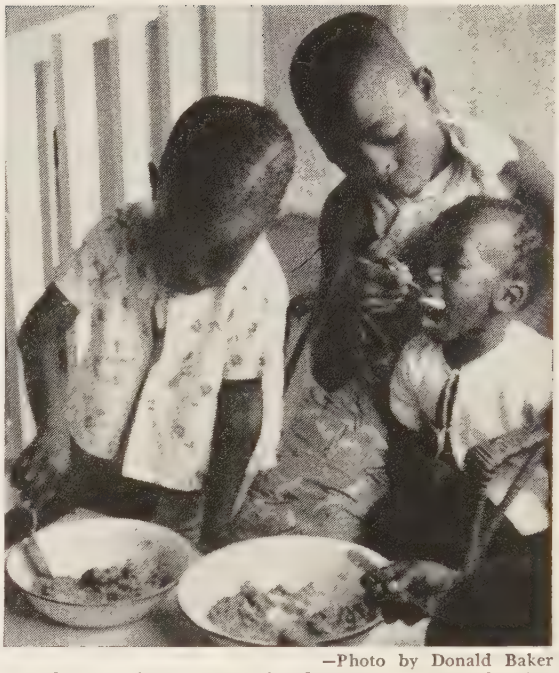
Babies! Babies!

Missionary Nurse in Belgian Congo Tells Of Her Experience With African Infants

By BUENA R. STOBER*



—Photo by Donald Baker

Children at the Disciples kindergarten at Mondombe, Belgian Congo, receive nourishing supplemental food.

BABIES! Babies! My life at the Disciples of Christ Mission in Mondombe, Belgian Congo, seems to be a composite of baby problems—new babies arriving at the maternity ward; sick ones being treated for malaria, with their anemia and hemoglobin counts down to thirty per cent, and with other complications such as convulsions when the temperature goes too high. Then there are the ever present skin diseases caused by insect bites, and dysentery and even tuberculosis.

*Miss Stober is a missionary to the Belgian Congo with The United Christian Missionary Society.

Twelve hungry little fellows are brought to my back porch between 7:30 and 8:30 each morning to be fed milk, fruit juices, bananas, papaya, rice, and soybean and ground peanut gruel. Three come back at noon for more milk, and five at night. It is a great deal of work for my assistant, Bokonji Samuel, father of four little ones, two of whom we also feed. It is also lots of fun to see little skeletons filling out and to hear the happy coos and see the smiles at the sight of the milk bottles. I really think that Bokonji enjoys it as much as I do.

But it isn't all pleasure! Some of the people have taboos against animal milk. Even though they come in from miles away because they have faith in our methods, milk causes them to make faces at the sight of the bottles. Since we often feed undernourished sick mothers, some of them have to take milk also. We are feeding five at present.

Twins in Danger

One mother came in several months ago with two-year-old twins, both thin and ailing, one with a terrible case of anemia, dysentery and possibly tuberculosis. We were about to conquer the dysentery, but the baby wasn't gaining in spite of the amount of milk and food he was supposed to be taking. One day Bokonji said he believed the mother was throwing away the milk when she got home. So now I sit down with them and see that they get at least one glass apiece, fruit juice and a banana. It is a chore to make them eat it, since their tiny stomachs have been used

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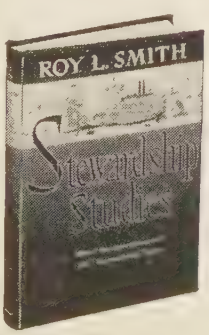

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to only small amounts, but at least we are proving that it is worth while.

The other pair of twins we are feeding weighed only a little over two pounds each at birth. Now after five months of our agony with dirty, ignorant parents, they weigh four pounds, plus. The father was told by a witch doctor that he and one of the babies were going to die if he didn't do some pagan shenanigans. They finally got so scared that they ran off with the infants for three days; but there was so much screaming and crying with hunger that they couldn't stand it and came back for milk. The parents seem a little cleaner and the babies are doing better now.

Among the twelve there are some fine examples of what good care can do, and we hope the slovenly ones will see enough of these to convince them. One mother is the daughter of a leprosarium patient. She came here to care for her father. Both mother and baby were pretty poor specimens, but after a year of good food and medicine they are husky and fine.

Baby Went Home

Last week a baby went home. Her mother had been killed by the forbidden poison trial to prove whether she had bewitched a relative of the father. He gave six people this violent poison made from a brew of a certain forest vine called "nsamba." Some Africans are willing to drink this potion because they think they are innocent and will not be affected. Since this mother was sick to begin with she died; and, in their minds, this proved her guilt. However, some of the smarter people doubted enough that they told me on the sly that she was too sick to get plenty of water to drink, which is their way of keeping from dying from the poison.

At any rate the father couldn't take any more hunger crying; so after two weeks he brought the infant in for milk and gave himself up. The poison trial is now a capital offense, but he got off with three years' imprisonment because he owned up and took care of the infant until he was sentenced about two months later. His brother and wife, who are Christians and have two lovely children of their own, came in and stayed at the Mission to care for Batsu until she was a year old and was eating many other foods besides milk. The uncle and aunt live near one of our rural dispensaries, so she can have medical care whenever she needs it. She is a healthy, happy baby and a shining example of care of the best kind.

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Or some cause is seeking supporters,
These people will answer just then.
There are two kinds of people—you know them.
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The people who take your strength from you,
And others who put it back.

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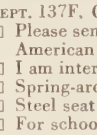

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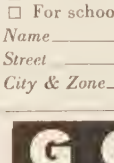

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Tragedy Reveals Need for Hospital

By L. FRANKLIN WHITE*

WE recently experienced a tragedy at the boarding school of the Disciples of Christ and the British Baptists in Balangir, India. We witnessed the death of two promising boys, and we could not help but wonder how long it would be before we could provide adequate medical care for the people of this province of Orissa, where we have had so much success in evangelization.

Mr. and Mrs. White are missionaries to India with The United Christian Missionary Society. They are stationed in the province of Orissa, where Disciples of Christ are carrying on a notable work with the British Baptists.

One boy, Sampati Barak of Pakanmunda village some ten miles away, was a lad of fourteen who was reading in the eighth grade. He died of typhoid fever and complications. His own father and mother had died some years previously but a loving stepmother had cared for him as her own son. Since this stepmother has no other children, she is now left alone.

The second boy, Visheswara Khyatriya of Sujiya village some twelve miles away, was a bright boy reading in the sixth grade. He died within the short space of eight hours from a sudden onslaught of a disease which even the doctors have not ascertained. The death of this boy deepens the tragedy in his family, for the parents have lost two other younger children in the past year. Furthermore, the mother herself lost her own father during the same period. Still another child died a number of years ago. Now only one small son, two years old, is left in the family.

Adequate Facilities Needed

While it is true that these boys received the best care that was possible under the circumstances, we keep saying over and over again in our minds, "If only there had been a mission hospital and highly-trained mission doctors in the area to provide regular and adequate medical care, then these promising boys might not have died." They did get the best care we could offer, for they had the services of Mrs. Betty Payne of the Baptist Missionary Society, and Mrs. White. Local government doctors in the Balangir hospital also helped.

When this sort of tragedy can occur in a boarding school where there is some semblance of medical attention, one is shocked by the thought of what conditions actually can and do prevail in the far-flung interior villages across these eight thousand square miles that contain more than ten thousand Christians. Within the next year or two we hope to get a hospital and public health program initiated in the area, using the recently acquired site of our new station of Diptipur as the center for such a program.

Bible Presented

A copy of the King James Bible, in special leather binding, has been presented by Dr. H. W. Fonger, secretary of the American Bible Society in Manila, to President and Mrs. Ramon Magsaysay, the new President of the Philippines. Dr. Fonger formerly was a Disciples of Christ missionary. He also presented a collection of scriptures in the languages of the Far East to the library of Malacanan Palace for the use of guests at the Presidential mansion.

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A Mission Church Grows Up

By LEONARD J. BRUMMETT*

HALF of an empty bomb shell serves as the bell for the Disciples of Christ church in Villaviciosa, in the area of Abra in the Philippines. When someone hits the shell with a hammer it makes a resounding "gong! gong!" that can be heard several miles away on a quiet Sunday morning.

When people hear the "bell" they come to church. On the first Sunday in the month, during the dry season, this church may have as many as two hundred persons in attendance. This is a special day, for Christians come from four or five other churches to meet at Villaviciosa.

Since the Second World War the church at Villaviciosa has become a "mother church" to six congregations in southern Abra. The period of reconstruction after the war served to turn the minds of some people to religion. The Villaviciosa church, with renewed activity, carried the gospel into new places and organized six new churches.

On the first Sunday of each month representatives of these six churches gather in Villaviciosa for a day of worship and study. It is a form of leadership training. Pastor Hilarion Sabaot of the "mother church," who has been responsible for much of the growth of these churches, calls upon the representatives to give reports or to preach short sermons. In the afternoon the Bible school lessons for the next month are presented, and questions concerning them are discussed. All the younger churches are troubled by the teachings of the many small sects which are invading the Philippines nowadays. Pastor Sabaot points out the flaws in the doctrinal armor of these groups, and the delegates feel equipped for any theological discussion.

Institutes or Workshops Held

In addition to the first-Sunday-of-each-month meetings, there are occasional institutes or workshops, as Pastor Sabaot calls them. A group of young lay preachers walk to a barrio. As they go, Pastor Sabaot gives them each a text or a subject. They think about the texts and discuss them with one another as they go. When they come to the barrio and a group of people have gathered, the preachers take turns in presenting their sermonettes.

Once last November I went with a group from Villaviciosa on a workshop. One of the "daughter churches" had been visiting a near-by barrio for a few Sundays and the people had become interested in hearing more about our church.

We visited this new preaching point—Bulilising by name. At evening, people assembled for a meeting. Several members of our group spoke. I spoke on the church universal and of the relationship between the American and Philippine church. After the preaching came the questions—many questions—questions until after midnight! Pastor Sabaot answered them, apparently to the satisfaction of everyone, and we retired for the night.

The next morning several people indicated a desire to be baptized. Ordinarily Pastor Sabaot requires a period of waiting before baptism to be sure that a candidate understands the requirements of the Christian life. But this time he was sure that the people of Bulilising knew what they were doing, so twelve were baptized and a new congregation was organized.

In the brief time since this organization the church at Bulilising has become one of the most exemplary of all the "daughter churches." There now are some thirty members and according to reports, all of them are tithers. They already have built a chapel—not just an ordinary one, but one out of the best materials, involving considerable expense.

Indications are that Bulilising will not be the last church to be organized by the Villaviciosa group of churches. Every week lay preachers with their Bibles and hymnals hike out from their churches to other barrios. Occasionarly there are baptisms and, as more are baptized, other churches will be formed.

There are two significant things about the work of the Villaviciosa area. One is that with the exception of Pastor Sabaot, the leadership is in the hands of laymen. There is a shortage of trained pastors, so laymen are trained to do the work. The other is that these churches have been organized by the initiative of the Filipinos and not by the missionaries. The Filipino church is growing up.

*Mr. and Mrs. Brummett are missionaries to the Philippines with The United Christian Missionary Society.

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has had wide experience in the field of worship and worship leadership for young people, both as teacher and author. She is the wife of Rev. J. A. Bays, First Methodist Church, Oak Ridge, Tennessee.

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The Tenth Class

At Pendra Road, India, Older Girls Learn Home-making Arts

By VEDA HARRAH*

THERE is nothing modern about the home science room at Sumankhetan School in Pendra Road, India, but there is no need for more than village mud walls and a mud floor as long as we continue to have the needed supplies for classroom work. Sumankhetan Middle School for girls is sponsored by the Disciples of Christ.

Good scissors, tape measures, pins and feed sacks kept the sewing class busy and quiet recently as Tenth Class girls worked with patterns which they had made in class. Cloth was spread over tables and the floor, and never before have I seen such concentrated interest. Cutting by pattern is a new art at Sumankhetan. The finished garments will tell whether this is an improvement on the old cut-by-guess way.

And there is something new to cook in cooking class. The Tenth Class girls were experimenting with Multi-Purpose Foods (Meals for Millions). We had just received a good supply for our boarding purposes and we let the Tenth Class girls work out ways for using this food to the best advantage. They in turn present it to the cottage families.

Tenth Class is a good addition to this school, for the girls are older and more mature. They grasp more quickly the meaning of scientific home science. Their help in the nursery school is a valuable contribution to our community service. One could almost envy the little children of Pendra Road as one sees them running to school with brass or aluminum cups in their hands. They bring these cups from home for the milk which is served at midmorning in the nursery school.

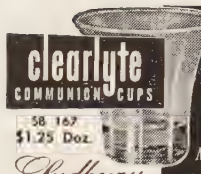
Happy play and special care at the nursery school make it a sanctuary for the tiny tots of Jyotipur. At the same time the nursery school provides another "classroom" for the Tenth Class, and girls are learning valuable lessons in child care.

Tenth Class is a "special" at Sumankhetan. No attempt is made to follow the government curriculum or to receive government recognition. The only attempt is to teach girls to make better homes with better gardens around them.

Having a special class of older girls has resulted in a better school garden and larger harvest, too. It is fun for them and a satisfaction to see the baskets of okra come in at this season, and there's promise of more vegetables that will mature later.

Better homes which are more Christian is one of the greatest needs of this community. Sumankhetan School is helping to provide them by its special training.

*Miss Harrah is a missionary to India with The United Christian Missionary Society.



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"King of the Ranch"

Mexicans Love John Huegel And Will Welcome His Return

(EDITORIAL NOTE: *John Huegel, son of Mr. and Mrs. Fred Huegel, Disciples of Christ missionaries to Mexico, goes to Mexico on October 1 as an internee under The United Christian Missionary Society. He will work at Los Nogales for two or three years and then return for commissioning in Indianapolis. The following sketch of John Huegel was written by Mrs. Ella Huff Kepple, Disciples missionary to Mexico.)*

SOON after arriving in Mexico, almost twenty-four years ago, I saw Johnny Huegel for the first time. Although he was only half a year old he was already all boy and had startlingly blue eyes. Then I remember that he went to Los Nogales ranch with his mother for a vacation seven or eight years later. His mornings there were devoted to study, but in the afternoons he gloried in being the king of the ranch, doing everything there is to be done on a Mexican ranch. How his eyes shone when he talked about it later! And everybody on the ranch loved him.

Years later when we were in the Huegel home in Mexico City, Johnny asked to be excused from the festivities in order to take some younger Boy Scouts to the Desert of the Lions for their cooking tests. His big enthusiasms then were Scouts, trains and baseball.

Studied in Wisconsin

During recent years he has been studying in the University of Wisconsin and Princeton Seminary. I've scarcely seen Johnny. He has been back to Mexico City, however. I know that last year he made quite a hit as youth director of Union Church during the summer vacations.

As graduation time drew near, there was talk of Johnny's going as a missionary to Buenos Aires, a challenging place to work in one of the largest cities on the hemisphere. Then there was a gratifying invitation to stay on at Princeton as a teaching fellow in New Testament while he did graduate work. We wondered what his final decision would be as he took time to pray over the matter.

Plea for Pastor Heard

In our workers' retreat the delegate from Los Nogales church put in a plea for a resident pastor. Johnny was mentioned as the next seminary student who would be graduated and the people from Los Nogales were excited at the possibility of his going to their ranch to preach. When Johnny was advised of the call he knew that that was what he had been waiting for. He did not question what he would do with his Latin and Greek among people who are scarcely literate in their own language, nor how he would get along without plumbing, electricity and the other conveniences that make living easy. Instead he said, "I'll get myself a horse. And I'll earn my cooking merit badges all over again. Los Nogales is *my* job."

So Johnny will soon be truly the king of the ranch and lead his adoring "subjects" in Christian living. It won't be easy. He will have to preach to the adults when and where he can find them instead of at traditional hours, because they must work long weary hours to wrest a bare living from the parched soil; but the little ones will "come unto him" all day long. And it is this promising new generation that will make his job thrilling.

As this is an age when royalty serves its subjects, I will not be surprised if I find John patting out *tortillas* while he talks to the women in their smoky kitchens, or shelling corn in order to meet the men on their own level, or batting baseballs to youngsters who won't realize it but will be learning about fair play, teamwork and fundamental honesty.

ROBES

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Here and There . . . With *World Call*

Dear World Call Reader:

Recently a friend teasingly accused me of bragging a lot about World Call. Well, of course I do, but why not? I am extremely proud of it and it happens to be my job to show our people that it is something for them to be proud of too. It is their magazine, this International Magazine for Disciples of Christ, and those who know it are just as proud of it as I. Of course, that "they" includes you, for you know you are proud of World Call.

I am bragging now about five states which increased subscriptions last year by at least ten per cent. They were New York, with a 10% increase; Oregon, 11%; Nevada, 15%; Nebraska, 25%; and South Idaho, 42%. Isn't that something to be proud of?

But let me give you just a few examples of bragging from some others, if such can be called bragging.

"World Call is our favorite magazine." So wrote *Mr. and Mrs. Robert Howell* of Zionsville, Indiana, on their order for a two-year renewal. Mr. Howell is pastor of the Zionsville Christian Church. Notice that they did not say "one of our favorite," but "our favorite." That means they think it is the best.

In the *University Christian,* weekly paper of University Christian Church, Des Moines, Iowa, *Dr. Warner Muir,* the minister says, "World Call is the finest church magazine in America because it tells the story of the church at work in this country and around the earth." University Church gives a year's subscription to every new member or family coming into the church, and Dr. Muir urges his people to "take advantage of the up-to-the-minute interpretation it gives of Christianity doing its job."

Mrs. Herman D. Roschen, Lansdale, Pennsylvania, says, "I just could not be without World Call. It keeps up to such a wonderfully high standard and is so vitally interesting to its readers."

Then from *Mrs. Robert King,* King City, Missouri, comes this; "I've been ever so happy with the useful material in World Call. So much good reading!"

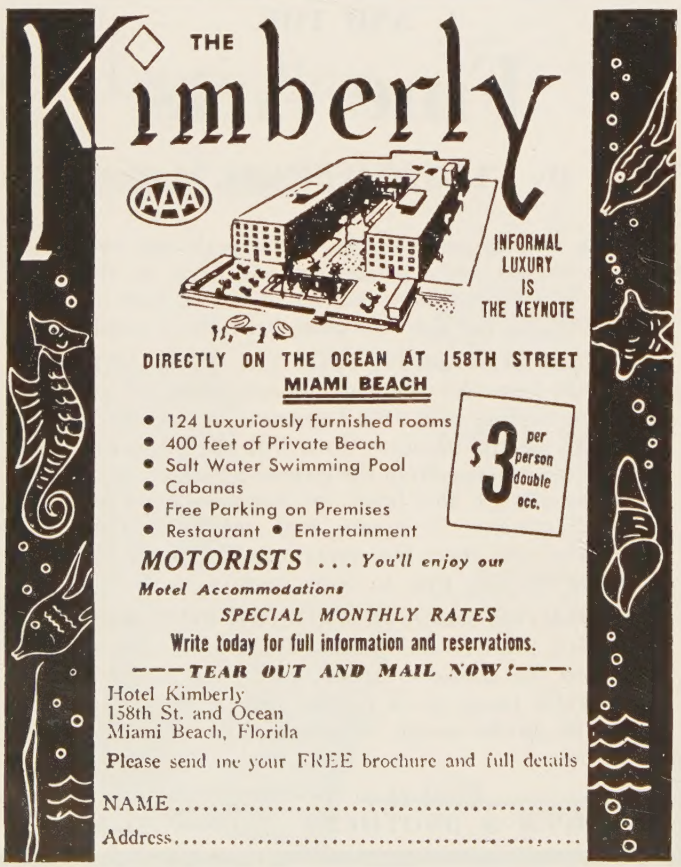
Tributes such as these come to my desk day after day from friends who love World Call and like to say so. One from *Mrs. Ruth Solnar,* Santa Cruz, California, I thought especially interesting, for it proves again that World Call is truly an international magazine. The Garfield Park Church, Santa Cruz, sent several subscriptions to friends in Australia. Mrs. Solnar wrote us that they had received letters from them saying how pleased they were with World Call. She said, "They pass it around to as many as they can and they are working to send in more subscriptions.

I think I will organize a World Call Braggart's Club. Want to join? After all, "Texas Brags," "Oklahoma Brags," in fact I do not know a state in the union that does not, so why shouldn't World Call?

It is so big it covers all the states and the whole, wide world as well.

Braggingly Yours,

Evylin R. Gribble
National World Call
Secretary.



Last Column

Consolation

WHEN you go into an orchard and see lots of sticks and stones under a tree you know that tree has borne some fruit. This little observation should be consolation to those who tend to get discouraged under criticism. If you live a fruitful, active life you are bound to insure some opposition and criticism. No one bothers much about throwing verbal brickbats at people who are doing nothing. The more active and fruitful your life the more you will receive criticism.

—*Friendly Chats*

Finding the ice had melted and only water remained in her glass, Wanda remarked: "Oh! my ice drownded."

—Southern Christian Home *Newsletter*

This is the way the church sometimes looks to the pastor when he goes into the pulpit. The pastor would just as soon preach to a wood-pile as to empty benches. There is no inspiration in vacant pews. Be regular.

—*University Place Messenger*

Today, uniformity of opinion is more and more held to be the test of American patriotism, and any digression from the thought patterns fixed by the self-appointed custodians of our liberties is said to be subversive.

—Walter Van Kirk

The Grape Vine

Everywhere an itinerant minister moved he planted grape vines. He was asked one day why he planted a grape vine in the garden of every new charge, since he did not expect to remain long enough to benefit from its fruit.

His answer was, "Others may eat of the grapes from the vines I plant. If my predecessors had planted grape vines, I might now be eating grapes."

We, the citizens of our country, eat of the grapes planted by the builders of great libraries, hospitals, art galleries, colleges—grape vines which other men and women planted that we might enjoy the fruit thereof. The incomes of endowed institutions make life easier for all of us. We are eating the grapes that others in times past planted for our benefit.

Blessed be those who plant the grape vines!

—H. Irving Martin

As my life today has been determined by the way I lived yesterday, so my tomorrow is being determined by the way I live my today.

—Anonymous

PENSION PLAN PARTICIPATION

PROVIDES BENEFITS FOR MINISTERS AND *ALL PERSONS* EMPLOYED BY THE CHURCHES

IN CASE OF DEATH IN ACTIVE SERVICE:

To widows, named beneficiaries, estates—A lump sum Death Benefit of the current annual salary and $1,000.

Plus the monthly Widow Pension and Minor Child Pensions (to age 18, or, if in school, to age 21)

The Widow Pension is one-half of the accrued pension credits, or $300.00 a year, whichever is greater. Pension credits accrue at the rate of 1/70 of the salary. For example, a minister on a salary of $85.00 a week and parsonage would accrue pension credits above the minimum guaranteed pension in 8 years and three months.

IN CASE OF DEATH OF BOTH PARENTS:

To full orphans, through their guardians—

The full Orphan Pension—which is a continuance of the Widow Pension plus the Minor Child Pension (to age 18, or, if in school, to age 21)

Plus the Death Benefit, if it has not already been paid.

IN CASE OF TOTAL AND PERMANENT DISABILITY:

A monthly Disability Pension to the disabled member.

Plus the waiver of all dues throughout disability, thus assuring the retirement pension.

Plus the Pensioner Death Benefit of $500.00 which becomes effective for every member who dies while drawing a pension.

Plus the Widow Pension, Minor Child and Full Orphan Pensions which go into effect when death occurs in disability.

IN CASE OF RETIREMENT:

(Approximately 7 out of 10 reach the age when they are no longer able to serve.)

A monthly Retirement Pension for life upon retiring after age 65. The member's annual retirement pension is equal to 1/70 of the *total salary* through the years upon which the full dues were paid.

Plus the Pensioner Death Benefit of $500.00 to the widow, or estate when death occurs in retirement.

Plus the Widow Pension if survived by a widow.

Pension Plan dues are based on the monthly salary. They are 3% for the member and an amount equal to 9% for the church. Since they are not fixed premiums, they adjust themselves to changing economic conditions.

Write for an Information Schedule

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